

UNIVERSITY OF
NOTRE DAME

FEB 28 1955

SOCIAL SCIENCE
LIBRARY

America

March 5, 1955
Vol. 92 Number 23

NATIONAL CATHOLIC WEEKLY REVIEW

“Preach the gospel to every creature”

JOHN A. O'BRIEN

Fair labor standards
under fire

BENJAMIN L. MASSE

Old age is
what you make it

HAZEL H. SCHNEIDER

EDITORIALS

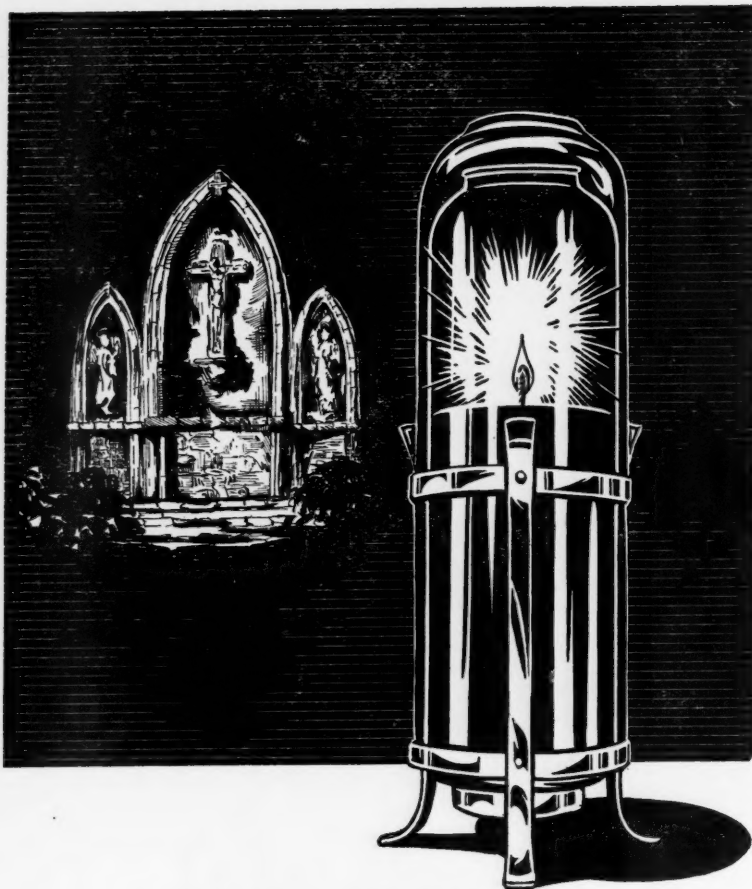
Issues at Bangkok

Wise ruling by AMA

Sex and violence “justified”

Meaning of suffering

20 CENTS A COPY \$7 A YEAR



TOTIS VIRIBUS

Since our founding in 1855, Will & Baumer has worked unceasingly to supply the Church with candles of the highest quality. Every resource at our command—untiring laboratory research, experienced craftsmanship—has been devoted to making a better product . . . suited in every respect to the high purpose for which it is intended.

Latest Will & Baumer improvement is the New Style Sanctolite, now being introduced to the Clergy. A scientifically-designed 7-day Sanctuary Light that burns steadier—and longer—it conforms to the high standards of quality and value inherent in every Will & Baumer product.



Will & Baumer

CANDLE CO., INC.

THE PIONEER CHURCH CANDLE MANUFACTURERS OF AMERICA

SYRACUSE BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN BY APPOINTMENT

CONTENTS

America, March 5, 1955

Current Comment 577
Washington Front. Wilfrid Parsons 581
Underscorings C. K. 581

Editorials 582

Issues at Bangkok
Wise ruling by AMA
Restrictionism revived
Sex and violence "justified"
Meaning of suffering

Articles

"Preach the gospel to every creature" 585

John A. O'Brien

Fair labor standards under fire . . 587

Benjamin L. Masse

Old age is what you make it . . . 589

Hazel H. Schneider

Feature "X": Apostolate for retired professional lay Catholics
Agnese Dunne

Literature and Arts 592

Concerning Mardi Gras and Lent
John Hazard Wildman

Paris Letter 593

Isolde Farrell

Books Reviewed by

The Interregnum, 1923-1924 . . . 594

R. W. Daly

Economics and the Art of

Controversy 595

Benjamin L. Masse

The Book of the Sea 595

Bernard M. Scully

Journey without Return 596

Richard H. Dillon

The English People on the Eve of

Colonization, 1603-1630 596

Vincent C. Hopkins

Poltroons and Patriots: A Popular

Account of the War of 1812 . . 597

R. N. Hamilton

The Bormann Letters 598

Christopher Emmet

A World of Love 599

Mary Stack McNiff

The Word. Vincent P. McCorry, S.J. 600

Theatre Theophilus Lewis 601

Films Moira Walsh 602

Correspondence 604

AMERICA. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y. March 5, 1955, Vol. XCII, No. 23, Whole No. 2390, Telephone MUrray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly, \$7; 20 cents a copy. Canada, \$8; 20 cents a copy. Foreign, \$8.50; 20 cents a copy. Entered as second-class matter April 17, 1951 at the Post Office at Norwalk, Conn., under the act of March 8, 1879. AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office.



.....	577
rid Parsons	581
.....C. K.	581
.....	582
.....	
.....	585
der fire ..	587
ake it	589
e for	
y Catholics	
.....	592
s and Lent	
d Wildman	593
olde Farrell	
reviewed by	
3-1924	594
R. W. Daly	
t of	595
.....	595
in L. Masse	
d M. Scully	596
.....	596
d H. Dillon	
n the Eve of	596
1830	597
C. Hopkins	
: A Popular	597
r of 1812 ..	598
N. Hamilton	
.....	599
pher Emmet	
Stack McNiff	600
McCorry, S.J.	601
philus Lewis	602
Moir Walsh	604
.....	
ekly by the Amer-	
Street, Norwalk,	
e, 70 East 45th	
N. Y. March 5,	
Whole No. 2390,	
ill 6-5750. Cable	
N. Y. Domestic	
copy. Canada, \$8;	
gn, \$8.50; 20 cents	
second-class matter	
the Post Office	
under the act of	
1879. AMERICA,	
Catholic Weekly	
Registered U. S.	
ice.	

Bishops' Lenten relief fund

The poster of the 1955 Bishops' Welfare and Emergency Relief Fund Appeal shows a ragged refugee, a mere boy, toiling along a Vietnamese road carrying in his arms his still more ragged little brother. They are a touching symbol of the exiled, the hungry, the homeless, the destitute, among the nearly 38 million refugees in centers of need around the free world today. To bring to these people in their misery the warmth and charity of American Catholics, our bishops are calling once again for generous support of their general drive for funds. It begins, let us note carefully, on March 13 and culminates in the annual collection in the parish churches on Laetare Sunday, March 20. The Holy Father has added his voice in a plea for the poor ones of Christ. In a letter to the archbishops and bishops of America he recounts how "it has been a constant source of consolation for us as the Common Father to behold the living and quickening influence of this apostolic spirit verified in the generous charity of the American hierarchy and faithful." The Pope points out how the turmoil during the past year in the Far East has added many more thousands of homeless refugees "to the multitudes who turn to Us for relief." On Ash Wednesday a personal appeal by the Holy Father opened the Children's Collection. Two million children in Catholic schools are urged to practise self-denial during Lent and to pool the pennies and nickles, dimes and quarters they save for the needy children of other lands. The little stragglers of Vietnam and the husky youngsters in our own Catholic schools are bound together by the words of Our Lord that we must love others as we love ourselves.

Stormy weather for school aid

While President Eisenhower was substituting a new slogan, "dynamic conservatism," to describe the program he had previously labeled "progressive moderate," the nation's educational bigwigs were finding less glamorous epithets to describe his Administration's proposals for Federal aid to public schools. Sen. Alexander Smith's bill incorporating the complicated system of Federal loans through State lending authorities, according to Dr. Edgar Fuller, is "written in the tone of a mortgage banker lending money to a pauper to tie him down. . ." As executive secretary of the Council of State School Officers, Dr. Fuller had canvassed the reactions of all 48 State superintendents of schools. He read into the record of the hearings the dissents of no fewer than 30 of these officials. Ten more, he assured the Senate Labor and Public Welfare Committee, had expressed opposition to the Administration's way of helping the States to overcome their acute shortage of some 300,000 public-school classrooms. The principal professional organizations in the field also went on record against the Smith bill: the National Education Association, the American Association of School Administrators (an adjunct of NEA), the American Council on Education

CURRENT COMMENT

and the American Federation of Teachers. "Dynamic conservatism," as applied to the nation's public-school crisis, these school authorities all seemed to agree, was either shy on dynamics or too long on conservatism.

... back to '49?

Facing Senatorial criticism on February 15, Secretary of HEW Oveta Culp Hobby appealed to President Eisenhower's educational record at Columbia University and in the army to prove that he "needs very little advice" and has "a very definite philosophy" on this subject of Federal aid to education. Talking down to the Senators who hold the purse-strings seems a rather inappropriate way of winning acceptance for a scheme with which State school officials will have no truck. To be blunt about it, this \$7-billion Federal-aid baby isn't showing the ordinary signs of viability. Its ailments are easy to diagnose. The States don't lack the means of borrowing money to build schools. They floated \$2 billion in bonds for this purpose last year, only \$76 million of which were sold at an interest rate higher than 3% per cent. What they lack is cash revenue—not to build the 50,000 new classrooms needed each year merely to keep from falling farther behind in the face of an annual increase of a million pupils, but to cut back their accumulated deficit of 300,000 classrooms. They need a blood-transfusion of Federal money. Moreover, underpaid teachers get cool comfort out of huge outlays for new schools requiring more underpaid teachers. So Sen. Liston Hill's bill appropriating \$500 million in grants-in-aid for new schools over the next two years has a better chance. It might be amended to include funds for "current expenditures." If so, we may be discussing "auxiliary services" again, the hub of the 1949 Federal-aid debate. Those who wish to brush up on the Catholic issues in this field might glance at the ad on p. 600.

The Pilot and the NAM

An item in the news the other day reminded us that we never did get around to commenting on the editorial which the Jan. 8 Boston *Pilot* devoted to the National Association of Manufacturers. The subject of the editorial was the NAM's latest effort, in the form of a 60-page brochure on *Ethics, Economics and Church*, to impress clergymen with the virtues

and accomplishments of the free-enterprise system. The *Pilot*, not at all impressed, dismissed the booklet as a poor investment. It used such phrases as "discredited nonsense," "fantastic drivel," "totally absurd piece of propaganda." Now we happen to know that clerical criticism surprises and shocks the NAM beyond words. It expects from churchmen only sympathy and support. After all, aren't clergymen also opposed to communism? Aren't they in favor of private property? They are, indeed. But that doesn't mean they necessarily agree with the NAM's idea of free enterprise, or with its manner of fighting communism. To explain why they disagree requires more space than is available here. For a starter the NAM might ponder the small news item which inspired this comment. It summarized the statement which NAM's President Henry G. Riter 3rd submitted on Feb. 16 to the congressional Joint Committee on the Economic Report. Mr. Riter wanted the corporate tax cut from the present 52 per cent to 35 per cent. Profits, he complained, were stagnating. He also wanted a 35-per-cent ceiling on individual income taxes. On the other hand, he objected to plans to expand and improve unemployment compensation and old-age pensions—programs which benefit the masses of our people. When clergymen note such a self-interested presentation, they are not disposed to hop aboard the NAM bandwagon.

Yonkers surmounts a crisis

Visitors entering New York by rail from the North scarcely see Yonkers as the N. Y. Central's crack trains speed through the town before turning east at the Harlem River. But in the Pauline phrase, Yonkers is no mean city. In New York State it ranks fifth in population—just behind Syracuse—and it has a sizable concentration of industry. Like some other Eastern cities, however, Yonkers has lately been having trouble keeping its industry from migrating. Though the reasons for the exodus are somewhat more involved than is commonly thought, competition from other regions, notably the South, is certainly a contributing factor. It is hard to resist the lure of new, tax-free factories and an ample supply of docile (*i. e.*, non-union) labor. Last year, after a century in Yonkers, the big Alexander Smith carpet mill shut its doors

and moved South. Something like panic hit the community when a short time later another of the city's old establishments, Otis Elevator, threatened to pull up stakes. To deal with a mounting number of competitors operating on a "hit-and-run" basis, Otis management said that unless its costs could be drastically cut, it would move to a more modern plant in the Midwest. By costs, it meant its wage and local tax bills. In a secret ballot on Feb. 21, members of Local 453 of the CIO Electrical Workers voted nearly 3-to-1 to accept the company's proposals for cutting wage costs. Since the city fathers had already shown a disposition to be helpful, Otis Elevator is staying in Yonkers. Though the immediate crisis has been weathered, the problem which brought it on remains. It will remain until somebody finds a way, within the antitrust statutes, of outlawing cut throat competition.

OAS reports its success

Trigger-happy political adventurers will henceforth have to deal with a new and vigorous force in Latin-American countries. That force is the Organization of American States, which took such prompt and effective action in the recent Costa Rica-Nicaragua conflict. At the request of the OAS, the United States rushed four Mustang fighter planes with which Costa Rica was able to squelch the uprising. That request was historic. It showed that the Rio de Janeiro pact of 1947, which provided for mutual military assistance of the American republics, in case of aggression, was more than mere verbalisms. On Feb. 17 the investigating commission of the OAS issued a report which will undoubtedly further enhance the prestige of that body. The report states bluntly, though without naming names, that Costa Rica was the victim of foreign intervention. It lays down practical suggestions for building an enduring peace between Costa Rica and Nicaragua. . . . The present vigorous role of the OAS had its origins in the spring of 1945 when the UN was taking shape in San Francisco. At that time a sharp dispute centered on the question of whether or not the UN should be the sole and unique peacemaker when trouble flared. Over intense Soviet opposition the American republics won recognition in articles 51 and 52 of the UN Charter of the rights of regional organizations in matters of collective self-defense and settlement of local disputes. The OAS, formed in 1948 as a successor to the Pan American Union, has more than justified the wisdom of that move. The Costa Rican affair has proved that OAS is not just a paper organization.

Religious issue in French politics

In the midst of the latest French Cabinet crisis, the well-known French Catholic daily *La Croix* evoked memories of one of the bitterest chapters in the history of the Third Republic. It called for a truce in the 50-year-old school question. Its editorial appeared when it seemed for a few days that Socialist Christian

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM THURSTON N. DAVIS

Contributing Editors: ALLAN P. FARRELL, WILFRID PARSONS
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

Advertising Manager: MISS JANE VLYMEN

Pineau, after effecting an understanding with the Catholic Popular Republicans, might succeed in forming a viable Government. M. Pineau failed. His effort served at least to remind us that the French are split not only over constitutional, economic, international and colonial issues, but on the even more fundamental age-old religious issue. The school question—the fight for and against a public-school monopoly (*école unique*)—goes back to the notorious Law of Associations of 1901. The purpose of that anticlerical legislation, sponsored by the Radical Socialist (Masonic) and Socialist parties, was to get rid of religious schools. This purpose was to a considerable extent achieved when the Government of Emile Combes, by a series of administrative decrees, in 1904 dissolved all religious orders and congregations except those engaged in hospital work or in training foreign missionaries. By 1913, attendance at religious schools had dwindled to a million children, compared to 4½ million in state schools.

... old dispute still alive

Since that time, though the position of Church schools has somewhat improved, the old school fight remains alive. It renders impossible any lasting left-of-center coalition of the MRP, Socialists and Radical Socialists. That is one reason why most of the post-war governments have been right-of-center. What *La Croix* means by a truce in this historic education quarrel isn't clear. It does not seem likely that French Catholics would ever abandon their just claim to a greater measure of state help for their schools.

Peasant resistance in Red satellites

Living as we do in a predominantly industrial economy, few of us in this country realize the importance of the peasantry in Eastern and Central Europe. We tend to underestimate the decisive role played by small, independent farmers in resisting communism in the captive countries of Europe. Such peasants make up the vast majority of the peoples now groaning under the yoke of Moscow. Before the war they had their own political parties, the leaders of which have in part been able to reorganize themselves in exile. The fourth Congress of the International Peasant Union, held in New York last Oct. 1-3, has just published its proceedings (201 W. 79th St., New York 24, N. Y.). Participating in the debates and reports were exiled leaders of the Albanian, Bulgarian, Croatian, Czech, Estonian, Hungarian, Latvian, Lithuanian, Polish, Rumanian, Slovak and Serbian peasant parties. The union's president, former Premier Stanislaus Mikolajczyk of Poland, declared that the story of the growing strength and solidarity of peasants throughout the world "will be brought to our people behind the Iron Curtain and they will know how strong we are when we stand together." The congress, like the union itself, aimed to bring the present struggle of the East Central European peasantry to the attention of the free world and, at the same time,

to sustain the morale of the embattled farmers at home by showing that they are not forgotten. The little man on the millions of small farms behind the Iron Curtain has already shown his power to upset well-laid Red plans. He and those who speak for him abroad need more support.

Arab-Israeli agreement

Three times since 1953 Eric A. Johnston, the President's personal envoy to the Middle East, has attempted to get something akin to our TVA started in the Jordan Valley. His third and current trip to the area has reportedly produced results. The three Arab states of Jordan, Syria and Lebanon have finally reached basic agreement with Israel on the joint use of the Jordan and Yarmuk rivers as feeders for a water-storage reservoir in the Sea of Galilee. In its course southward from Mt. Hermon, the Jordan River, together with its confluent, the Yarmuk, is of considerable potential value to the economic development of Jordan and Israel. Under present conditions these waters are sufficient to irrigate extensive sections in either Jordan or Israel. The system, however, does not carry a volume of water sufficient to satisfy at the same time both the elaborate schemes prepared by Israel and those laid out by Jordan. Until Mr. Johnston's latest mission neither of the potential beneficiaries of the proposed development projects had been willing to make concessions to the other. Syria, though not in a position to benefit agriculturally from the Jordan Valley scheme, had refused to countenance utilization of the waters by Israel. Thus two states, Jordan and Israel, each with great numbers of refugees, were prevented by political considerations from utilizing their natural resources for the common good. The Johnston plan calls for the diversion of the Yarmuk into the Sea of Galilee. The agreement marks the first time Arab nations have made concessions in favor of Israel. Have the Arab nations moved a step closer towards accepting the existence of Israel as a durable fact?

Moscow-Tokyo talks

If we ever had any hopes of keeping Japan from flirting with the Communist bloc while denying her opportunities for freer trade, we can now forget them. The die was cast on Feb. 16. On that date Russia agreed to talks—in New York—between Japan's UN observer, Renzo Sawada, and the chief Soviet delegate, Arkady Sobolev. Tokyo's object is to explore the possibility of finally concluding a peace treaty with Moscow. But lurking in the background is the growing sentiment in Japan, even on the part of its Parliament's right wing, that the country has much to gain from a closer relationship with the Soviet bloc. With national elections coming up, Premier Ichiro Hatoyama has shrewdly made such ties the key plank in the platform of his Democratic party. That party is making a strong and, in all probability, a successful bid to supplant ex-Premier Yoshida's Liberals as the

most powerful conservative element in Japanese politics. The possibilities of expanded trade, of course, are what fascinate Tokyo. Japan desperately needs a greater export market if she is to become economically viable. Whether or not the Soviets can really provide such a market is another question. The temptation to find one is understandably there and the Moscow-Peiping axis has not been slow to dangle the bait. UN membership for Japan, which Russia has so far consistently vetoed, is another bait. The Soviets may insist in driving too hard a bargain for Japan to accept. Nevertheless, the proposed talks should serve warning on Washington (see editorial, p. 582). If Japan, our strongest Asian ally, enters into closer relationship with Russia and China, weaker Asian nations may follow suit.

How's your "cybernetics"?

Cybernetics (according to the lexicographers, who should know) is "a science dealing with the comparative study of complex electronic calculating machines and the human nervous system in an attempt to explain the nature of the brain." Researchers in this field at times surprise us with their conclusions. The January *Scientific Monthly* has an article with the wry title, "Mysterium Iniquitatis of Sinful Man Aspiring to the Place of God." Its author, Dr. Warren S. McCulloch, staff member of the Research Laboratory of Electronics at Massachusetts Institute of Technology, holds that human intelligence is the product of a complicated machine. But he goes on to say that self-consciousness, feeling and perception are "well within the tricky scope of circuitry." Here he is at odds with France's Louis de Broglie, who writes in *La Nouvelle NRF* for July, 1953: "Machines lack that essential property of living beings, without which thought is inconceivable: consciousness of their own existence and their personality." Men and machines, it appears, are going to be living together for some time. So it might be useful for us to be able to tell one from the other. Two recent articles in European journals face this problem squarely. One is "The Cybernetic Revolution," by Père Jean Moretti, S.J., in the February issue of *Etudes* (15, Rue Monsieur, Paris 7. \$6). Another is "Foundations of Machine-theory," by Père F. Russo, S.J., in the Jan. 20 issue of *Revue des Questions Scientifiques* (11, Rue des Récollets, Louvain, Belgium). Père Russo thinks that an entirely new discipline, a sort of general physics, should be devoted to the problems raised by the machine. We had better get started soon. Dr. McCulloch's machines might beat us to the punch and produce a machines' philosophy of man.

Preparing for First Holy Communion

Come the month of May, it will be First Holy Communion time in thousands of parish churches. The school sisters are already making plans for the great event, and parents will soon be buying white suits and dresses. They would all be interested in

the question-and-answer section of a fine little magazine called *Mediator* (Sacramental Apostolate, 34 Mt. Auburn St., Cambridge 38, Mass.), whose Septuagesima-Lent issue has some advice on how *not* to prepare children for their first reception of Our Lord in the Holy Eucharist. *Mediator* tells us not to present Holy Communion as something unrelated to the Mass. Nor should we teach children that Communion is a merely personal experience, unrelated to the Communion of others. The feature warns against such superstitious beliefs as that the Sacred Host will bleed if it is received unworthily. *Mediator* wisely cautions against undue stress on the philosophical doctrine of substance and accidents when instruction is being given to the very young. Likewise, excessive emphasis on First Communion as the "happiest day of our lives" might be avoided. Children should be told that Communion is our "daily bread," the divine Food which we should partake of as frequently as possible. It would also help children better to understand the meaning of the Holy Eucharist if teachers would omit mention of the idea of Our Lord's indwelling "for fifteen minutes." When asked whether angels or altar boys should lead the children to the altar, *Mediator* says: "Angels? No! Definitely!" It also suggests that something might be done to check "the fashion-show hysteria of parents with flash-bulbs."

Comic-books cease-fire?

Those who think that comic books have seriously contributed to the growth of juvenile crime are still sticking to their charges. As late as Feb. 5, Dr. Frederic Wertham, author of *Seduction of the Innocent* and inveterate foe of the comics, charged that even under the new code of ethics voluntarily adopted by the comic-book industry the comic books are as bad as ever. Dr. Wertham said he could still obtain bull-whips and switchknives by writing to firms advertising in comic books bearing the seal of approval of the Comic Books Association of America. We are tolerably happy to record that former judge Charles Murphy, "czar" of the industry, after first expressing resentment, admitted that complete control of the comics was not yet established. Later in February, the New York State Legislature proposed measures to curb the sale of "lurid" comics. Distributors and sellers in New Jersey said they would welcome measures to control the sale of objectionable comic books. This Review has always favored the legal restriction of horror and crime comics. It still does. But we feel that the industry ought to be given a fair chance to clean its own house. Judge Murphy took office as "czar" only in October. Since then he has reported that 440 comic-book issues slated for publication early in 1955 have been screened and, where needed, revised. Let's hold our fire for a while and see whether or not the comic-book industry is able to police itself. If it is, good; if not, then we can resort to other measures. The question now is: how long are we supposed to wait?

WASHINGTON FRONT

After the Lincoln's Day lull, the new strategy of the Democrats in Congress began to form a pattern. Following the President's State of the Union message in January, they were somewhat at a loss as to how to build up a distinctive record for the 1956 elections. The President had stolen all their thunder, as was proved by the remark of many a Republican that "Ike is just another New-Fair Dealer." So the Democrats seemed at first to be under the necessity of voting for Eisenhower proposals, which might help most of them individually but would almost certainly re-elect Mr. Eisenhower, too.

Now—presumably under the Senate and House leaders, Johnson and Rayburn, both Texans—a definite Democratic policy emerges. It might be phrased thus: "Give the President all he wants in domestic programs, but also give him more. Thus we get credit both for backing Ike and also for our own program." A good plan if it works.

It is, of course, politics, as many Republicans exclaimed once they realized what was up. But it happens to be "good" politics; that is, politics that helps both the politicians and the people as well. It is the kind of thing Lincoln did, and Wilson and the two Roosevelts, none of them altogether successfully. Nor will the present Democrats be altogether successful, either.

A good deal depends on party discipline, and strangely enough, rarely have the Democrats been so disciplined, though on the renewal of reciprocal tariffs it took all of Speaker Rayburn's persuasiveness to rally a slim majority for the President in the House. But on other measures the President wants, the slogan "give him what he wants, but more" is likely to produce much larger majorities.

The health program, the highways bill, the housing program, all these are showing the same trend. The revolving fund for private health insurance, for instance, for which the President asked only \$25 million, is likely to be approved in principle, but to get \$100 million. The same may be true of the other parts of the health plan. The \$101-billion highway fund will also be accepted in principle, but not in the form the President wants. When asked if this is not a debt, he is reported to have said: "A debt, yes, but not a national debt"—a bit of casuistry that may not help him. He will get the money, all right, and maybe more, but most of it may be in outright grants-in-aid.

The same goes for the housing program, as complicated a measure as ever came from the White House. Here again the bill will be about the same, except for debt provisions. The Democrats prefer outright grants-in-aid, with matching State funds:

WILFRID PARSONS

UNDERSCORINGS

Msgr. Nicholas T. Elko, rector and professor of theology at St. Cyril and Methodius Seminary in Pittsburgh, was appointed by the Holy See on Feb. 16 to be Titular Bishop of Apollonias. Msgr. Elko, who is also vicar general of the Pittsburgh Greek Rite Diocese, was acting as Apostolic Administrator of the diocese during the absence, owing to illness, of Bishop Daniel Ivancho. The diocese (embracing about 300,000 people) includes all Greek Catholics of Rusin, Hungarian (Magyar) and Croatian nationality in the United States.

► The ABC-TV network will carry coast-to-coast the special Good Friday program, "The Shroud of Turin," presented by Rev. Francis L. Filas, S.J., of the Religion Department of Loyola University, Chicago. This will be the fifth successive year Fr. Filas has telecast "The Shroud," and will be the second year on a national hookup. After last year's presentation Fr. Filas received some 15,000 letters and cards commending the program. It will originate from Chicago on April 8, 4:30 to 5:00 P.M. Central Standard Time. Televiewers and Good Friday Observance committees can request their local ABC station to carry it.

► The Alumnae Association of Loretto Heights College, Loretto, Colo., offers a one-year renewable scholarship to the college, covering tuition and fees, to a Spanish-American girl. The scholarship is granted on the basis of need, scholastic ability and qualities of leadership. Applications for the 1955-56 scholarship should be addressed to Miss Mary Pagano, 2314 Grape Street, Denver, Colo.

► The Archdiocese of New York has issued a leaflet listing churches in New York City where religious services are available in Spanish for the benefit of the city's half-million Spanish-speaking population. In 62 churches confessions are heard in Spanish, 30 offer religious instruction in Spanish and 28 have sermons in Spanish at Sunday Mass.

► Plans for the nation-wide observance next Oct. 24 of the tenth anniversary of the establishment of the United Nations were drawn up by representatives of 17 religious and 100 civic organizations in Washington, D. C., according to a Feb. 17 dispatch by Religious News Service. The National Catholic Educational Assn., the National Council of Catholic Women and the Catholic Assn. for International Peace were among the organizations represented.

► Fr. Vincent Kearney's Nov. 20 *AMERICA* article, "Japan: free-world responsibility," has reappeared in the January *Rodo Pacific* ("Pacific River"), national Japanese-language monthly published by the American Federation of Labor in Japan and edited by Richard L-G. Deverall (No. 2 1-chome, Nishi Kanda, Chiyoda Ku, Tokyo To, Japan).

C.K.

Issues at Bangkok

The Southeast Asian Treaty Organization met with its first major test last week. The eight-nation alliance assembled in Bangkok on February 23 in an effort to give some substance to the organization which, since its birth in Manila five months ago, has existed only on paper. Unfortunately, the pressing problems facing the United States, Great Britain, France, Australia, New Zealand, Pakistan, the Philippines and Thailand are momentarily lost in the tensions over Formosa which have brought us to the brink of a Far Eastern war several times in the past month.

For all the threats of a Red Chinese invasion of Formosa, however, the area which concerns Seato still remains a more valuable prize for Communists to capture. Moreover, Formosa, in virtue of its mutual-security pact with the United States and the remnants of China's Nationalist Army, is stronger defensively than Southeast Asia. It faces none of the economic problems that plague that area. How the eight nations meet these problems during the Bangkok conferences, begun as this issue goes to press, will be of import to the entire free world.

Germs of dissension within Seato on military organization were already detected at the treaty's signing in Manila last September. Nations like the Philippines and Thailand preferred then, and still prefer, a treaty with teeth, modeled closely on Nato. The trouble is that the armed forces to provide a Nato-type network of international and interservice commands simply do not exist in Southeast Asia. Furthermore, in line with our current policy on "withdrawal" from Asia, Secretary Dulles remarked during the Manila conferences that "it would be better not to earmark [American] forces for particular areas of the Far East." Hence the Seato pact merely provides for a military "council" to meet "for consultation from time to time."

Thailand and the Philippines, however, do have a point. If Seato is to become a name Red China must reckon with, it needs a military organization. Clearly, a lot remains to be done to define the scope of this organization if it is to carry weight in the political and military power-structure of Southeast Asia.

On the economic level the problem is no less knotty. This phase of the Manila pact has never been really developed either. The reasons are obvious. There is nothing that Seato can do to bring needed economic aid to Southeast Asia which the Colombo Plan could not do to much better advantage. Seato had its impulse from the West. The Colombo Plan was Asian-inspired and therefore of its very nature free from the taint of imperialism of which the non-Communist neutral nations of Asia are so suspicious. Yet we are still trying to woo these nations to become members of Seato.

Despite the military and political needs the Seato alliance might fulfil, the Colombo Plan still remains the best channel for Western economic aid to poverty-

EDITORIALS

stricken Asia. For this reason, for the United States to give priority of economic help to Seato members over other Asian nations would be the gravest mistake we could possibly make. Some way must be found to coordinate the two organizations while still leaving the way open for the eventual, hoped-for broadening of Seato membership.

Though Formosa lies outside the Seato "treaty area," the Formosan issue is important to the delegates. The fall of the island to the Communists would lessen considerably the chances of maintaining psychological stability in face of the heavy Communist propaganda onslaught on the masses of Southeast Asia. If Bangkok produces a meeting of minds between Sir Anthony Eden and Secretary of State Dulles on where a line is to be drawn in the Formosa Strait, much will have been accomplished.

Wise ruling by AMA

The top judicial body of the American Medical Association has recently handed down a ruling that makes good sense, and (incidentally) backs up a position consistently held by this Review. The ruling lifts a censure imposed by the Queens County Medical Society on Dr. Ben E. Landess, medical director of the Jamaica Medical Group, an affiliate of the Health Insurance Plan of Greater New York.

Dr. Landess' name had appeared in promotion literature distributed by HIP. This was held by the Queens Society to be unethical advertising. On appeal, the House of Delegates of the New York State Medical Society upheld the censure. On February 15 the five-man judicial council of the AMA reversed the position of the New York societies, judging that "the conduct of Dr. Landess does not violate the [AMA] ethic relating to solicitation and advertising."

Few who know the history of the feud between the medical societies and HIP will be disposed to see in their action a mere attempt to bring an unethical doctor into line. In reality the censure move was aimed at HIP and was quite in keeping with other attempts to cripple this nonprofit prepayment medical program which serves some 420,000 people. At the June, 1954 annual AMA meeting, the New York State Medical Society actually introduced a series of proposed amendments to the AMA ethical code which, if adopted next June, could wreck HIP and other prepaid group practice plans.

The medical societies in the New York area have striven to give the impression that their stand was

that of all right-minded doctors interested solely in good medical care for the people. It is noteworthy that the West Virginia State Medical Association has recorded its vigorous opposition to these proposed amendments, stating in a formal resolution that they "would adversely affect many physicians now practising in the State of West Virginia." This resolution also sees indications that the acceptance of the New York amendments by the AMA "would result in a severe blow to the prestige of the medical profession with the people of this nation."

The present wise ruling of the AMA is, we hope, only a beginning. We are strengthened in that hope by the writings and speeches of AMA's president, Walter B. Martin, M.D., which show a commendable absence of argument by epithet. Last November he reminded the AMA House of Delegates that for medicine to be fully effective "there must be a wider recognition by our members of their duty to society." If, as Dr. Martin told the delegates, "medicine belongs to the people," positive ways of making it more widely available must be found. Banning HIP by tinkering with ethical codes is no answer. Let the medical societies first give us something better.

Restrictionism revived

The hazardous passage of H. R. 1—the Administration's bill to extend the Reciprocal Trade Agreements Act—through the House of Representatives left the leadership of both parties angry and embarrassed. At one stage in the touch-and-go proceedings the fate of the bill hung on the thread of a single vote. At another, it barely survived by a seven-vote margin. In contrast with earlier prospects, our Republican President and the Democratic leaders in Congress are now approaching the coming test in the Senate with something like fear and trembling.

For the President the vote in the House came at a most awkward time. On February 17, addressing a confident, enthusiastic gathering of the Republican National Committee, Mr. Eisenhower suggested that "dynamic conservatism" was the phrase which best described what the GOP stands for. Before the day was over, a sizable majority of the "Dynamic Conservatives" in the House supported a motion that would have doomed H. R. 1. The bill was saved only through a personal appeal by the Democratic Speaker, Sam Rayburn. The President wrote at once to GOP House leader Joseph Martin that he was concerned to learn that some Congressmen were "not wholly familiar with my philosophy." The next day, when the key vote was taken, 199 Representatives either were still unfamiliar with the President's philosophy or disagreed with it. Of the 199 votes against H. R. 1, 119 were cast by Republicans.

The Democrats, for their part, were in no mood to enjoy the President's discomfiture. Even after Speaker Rayburn had talked like a Dutch uncle to his party's freshman Representatives, 80 Democrats voted to send

the foreign-trade bill back to the Ways and Means Committee. They did this despite both the low-tariff tradition of their party and the distinguished Democratic parentage of the Reciprocal Trade Agreements Act.

Most of the Republican opposition to the President's mildly liberal trade proposals needs no explanation. It merely reflects the persistence of the protectionist sentiment which has dominated GOP trade policy since the days of William McKinley.

The switch in Democratic thinking requires a word of explanation. The bulk of the Democratic vote against H. R. 1 was registered by delegations from the traditionally low-tariff South. This reflects the vast change in the Southern economy which has taken place during the last quarter-century. The day has long since gone when cotton was undisputed king south of the Mason-Dixon line. Its preeminence has been successfully challenged by the vigorous growth of textiles, woodworking, oil and other industries.

Many Southern Representatives are now just as much concerned with protecting industry in their districts from foreign competition as in keeping a foreign market open for cotton. These men were greatly influenced by the stories of impending doom which business witnesses related during hearings on H. R. 1 before the Ways and Means Committee. They were influenced to such an extent that the big national and international aspects of foreign trade left them cold.

This development underlines the truth of an old observation—made most recently by Walter Lippmann in his new book *Essays in the Public Philosophy*—that foreign policy is the Achilles heel of a democracy. Local considerations are so immediate, and so politically potent, that in the mind of the average legislator they tend to overshadow issues of wider import. The threat of Japanese competition to a textile factory in Alabama or a glove factory in New York was much more real to the 199 Representatives who voted against H. R. 1 than was the danger that a restrictionist U. S. policy might force the Japanese into the arms of Moscow and Peiping. In a nutshell, that was the frightening aspect of the close House vote on foreign trade.

Sex and violence "justified"

Within the near future the movie screens of the country will again be flooded with technicolored mayhem and other assorted violence. Mickey Spillane's *Kiss Me Deadly*, now being filmed, will soon be offered to the "60 million MS readers," says Robert Aldrich, producer-director, in a feature article in the New York *Herald Tribune* for February 20. It is entitled "You Can't Hang Up the Meat Hook," the "meat hook" being the trade name for crime and violence.

Mr. Aldrich is at pains to explain to the great moviegoing audience that violence is an integral part

of all great literature and that it is all right to portray it so long as the portrayal does not exceed the bounds of good taste. To prove his point, Mr. Aldrich reminds us that the Bible and much of Shakespeare and Goethe, for instance, depict violence. So why should not Mickey Spillane be allowed to do so on the screen?

For one reason, Mr. Aldrich, among many. In literature, violence is never portrayed for its own sake. It occurs, in plot and action, because human beings with free will have placed themselves in situations in which violence will almost inevitably result. Violence is always presented in literature as a *moral* consequence. It is never something that just happens. It is always a commentary on human proneness to sin.

Moreover, violence in literature is not portrayed as inevitably connected with sex, as it is in Spillane and in much of modern literature. Mr. Aldrich tacitly concedes this difference when he tries to defend the sequence in the forthcoming film which pictures the torture of a beautiful young girl:

... The camera focuses first on the helpless girl and her antagonists. The situation leading up to this moment of torture is well established and is a logical development of the plot. Hands are then laid on the victim, and from that moment on the suspense is maintained, the violence heightened and the horror spotlighted through the sound effects, focusing the camera in a series of close shots, on her feet, her hands, shadows on the wall and similar devices.

This sort of thing he defends by saying that "critics will probably write about and filmgoers will luridly talk about this torture scene, but 60 per cent of what they describe will be the product of their own thinking." Do film producers and directors have no responsibility for thus arousing the imaginations of moviegoers?

Mr. Aldrich's approach to the problem of presenting violence on the screen springs itself from subhuman thinking. It defends depravity, tries to justify morbidity and totally misrepresents the record of human violence as portrayed, without being glamorized, in great literature.

Perhaps the fundamental reason why Mr. Aldrich thinks and writes this way is that he begins his apology with the remark that "such phases of human behavior can be neither ignored nor removed from any true pictorial account of the emotions of two-legged animals."

If man is only a two-legged animal, then violence in literature and art is only a depiction of the desires and lusts of beasts. If man is more, then violence is an aberration of impulses that man's free will, aided by God's grace, must repress or channel into well-ordered forms of expression.

If the "60 million" Spillane fans approve Mr. Aldrich's thesis, many gloomy prophecies about the disintegration of American culture will take a step nearer to fulfillment.

Meaning of suffering

Suffering is one of those grim facts of life which can't be blinked. Medical science and technology are making welcome inroads into the great mass of human suffering, but they will never totally eliminate human suffering. Education and better living standards bring us more comfort, leisure and refinement. But this may actually open new doors to pain. Heightened refinement makes us more sensitive to injustice and frustration, which torture us in exquisite, internal ways.

What is the true meaning of suffering? Is there some way to explain its role in human experience? This is no idle question. Sooner or later everyone has to face up to sorrow and pain. When they come, we try to find a way of living with them. Failure, heartache, disappointment, separation or the death of loved ones eventually obtrude into all our lives. What do they mean? Is suffering in our own experience nothing but an enigma or a scandal?

Some rebel against suffering. They suffer badly and are broken by their pain. Regret, spite and hatred are the only fruit they draw from it. Pain for such people is sterile and maddening. Others, by a mysterious grace, live as though suffering were their very vocation. For them it is not just a galling cross that willy-nilly they must bear. It is something which ennobles and purifies their souls.

The only final and satisfying answer to the mystery of suffering is found in the Passion and Death of our Lord Jesus Christ. We are a sinful race. The Son of God became man to redeem us from our sins. He chose to shed His Blood on the Cross in order to bring about our salvation. He didn't have to go down into the slough of suffering for us, but He went. He loved us that much. He set us an example—this mysterious "folly" of the Cross. If human suffering is a mystery, it is surely beyond all comparison a minor mystery when measured against the mystery of Christ's suffering out of love for us. The key to this mystery, as St Paul says, is that "the foolishness of God is wiser than men" . . . (I Cor. 1:25). The wisdom of suffering, then, is a divine fact that we must accept on faith.

When we suffer in conscious and loving union with Christ, suffering has meaning. That meaning lies in love. Love for Christ can make our pain, if not sweet, at least bearable. It unlocks the prison-doors of our loneliness, heartens us in failure, bolsters us in discouragement, enriches our poverty, relieves the pangs of our heartache, sharpens our vision to peer beyond the seeming finality of the death of those we love.

Suffering without Christ is a sorry business. Suffering with Him can be a joy. This Lent, as we draw close to our suffering Saviour, let us ponder this mysterious world of suffering. It is a world full of paradoxes. Here, he who loses gains; he who gives receives; he who dies comes to newness of life.

"Preach the gospel to every creature"

John A. O'Brien

THE CRUSADE FOR SOULS is the most important development in the convert movement in the history of the Church in America. It represents the first serious effort to mobilize all the resources of a diocese to bring the saving truths of Christ to all the churchless people in its entire territory. Its priests, religious, nuns, laity, school children, diocesan newspaper and all the parish organizations are enlisted in a carefully coordinated campaign.

The crusade replaces the present practice of waiting for a casual inquirer to screw up enough courage to ring the rectory doorbell. It goes out after all the truth-seekers and brings the truth to them. It is concerned not only with the truth-seekers but also with the indifferent, the non-churchgoing majority. It offers the truth even to those who are hostile, because their hostility often arises from a misunderstanding of the teachings and practices of the Church.

The prevalent practice of waiting for people to come to us has yielded meager results. The Catholic Church in this country, with a membership of 31 million laity and 46,000 priests, has averaged less than 120,000 converts per year. That means an average of less than three converts per priest per year. It means also that 250 Catholics average but a single convert a year. This probably boils down to the fact that but one Catholic out of 250 makes any systematic effort to share his faith with others.

There is much evidence that the increase gained through conversions is more than offset by the leakage. The number slipping away from the practice of their faith is disturbingly large. Every parish has its sizable quota, while the number in our large city parishes is sufficient to claim the exclusive attention of one or two priests.

Out of a U. S. population of 160 million it is estimated that there are 80 million who are without definite church affiliation. Furthermore, careful students of the subject, such as Archbishop John F. Noll, Bishop of Fort Wayne, Ind., estimate that even among the affiliated there are at least 20 million who rarely if ever attend services. This means that on the average Sunday there are at least 100 million people in the United States who attend no church whatsoever.

What are we doing to reach these millions, at the center of whose being there is a gnawing void and emptiness? What efforts are we making to fill that void with the saving truths of Jesus Christ? Except for the national advertisements run by the Knights of Columbus and their courses of instruction by mail, we have been doing precious little.

Fr. O'Brien, who taught apologetics in the Graduate School of the University of Notre Dame, has spent some forty very active years in the convert apostolate. He took part in the first of the "crusades for souls" in the San Diego Diocese in 1952 (Am. 5/17/52). He has written extensively on convert work and published a number of symposia on the subject, the latest of which, *Bringing Souls to Christ*, was published Feb. 7 by Doubleday, New York.

But not so the sects. Many of them, such as the Seventh-Day Adventists, the Mormons, the Pentecostals, and in particular, the Witnesses of Jehovah, have been working feverishly to win these churchless masses. And they are getting results.

Especially striking is the achievement of the Witnesses. What is the secret of their sensational increase? It is the crusading missionary zeal of their members. Because they go from door to door in every city, town and rural district in this country, they have increased by leaps and bounds. If we Catholics had gained a proportionate increase, every churchless person, not only in America but in the whole world, would be within the fold.

"Going therefore," said Christ to His disciples, "teach ye all nations . . . Preach the gospel to every creature." If we are to fulfil these commands of our Lord, it is obvious that we must abandon the old passive method of waiting for inquirers to come to us and, instead, must go to them. We must do it with unfailing courtesy, kindness, tact and love. As salesmen of Jesus Christ, we must excel in persuasiveness and in finesse the salesmen of earthly commodities. The most finished and effective techniques which have been devised by the great merchandising establishments must be pressed into the service of Jesus Christ.

This calls, not for proselytizing, but for evangelizing. Uttering no word of criticism of any institution or organization, we should come with clean hands and loving hearts to offer to our churchless neighbors the chief source of our happiness and the greatest treasure we can ever hope to possess—our holy Catholic faith.

To reach the 100 million churchless people with the truths of Christ, the Crusade for Souls has been devised. How did it originate? Leaders in the convert movement have long contended that the winning of the churchless millions could be accomplished only through the establishment of a public inquiry forum in every parish and the enlistment of our laity to recruit attendance at those lectures. This was pointed out by the contributors to the symposia *The White Harvest* (New York: Longmans, Green, 1927), *Winning Converts* (New York: Kenedy, 1948) and *Sharing the Faith* (Huntington, Ind.: Our Sunday Visitor, 1951).

Individual parishes here and there utilized these two means, and whenever they did so, the number of converts was doubled or tripled. At the Gesù Church in Milwaukee it jumped from about 40 to 155, where it has remained for the last ten years. The employment of these two means has enabled the Cathedral parish

in Denver to average 100 a year and Corpus Christi parish in Chicago to average 300. Most striking of all perhaps was the record which these two means enabled the late Msgr. W. J. McCann, and his successor, Msgr. Cornelius E. Drew, the present pastor, to achieve at St. Charles Borromeo in New York's Harlem: an average of 440 converts a year for 16 years. It is worthy of note that the last two churches, with the highest records, minister to Negro congregations.

It remained for a far-visioned and courageous prelate, however, to put these two agencies into operation on a diocesan-wide scale and to back them with all the resources of his diocese. That prelate is Most Rev. Charles F. Buddy, Bishop of San Diego, a contributor to *Sharing the Faith*, who in the fall of 1951 launched the first all-out diocesan-wide Crusade for Souls in America. This was described in *AMERICA* for May 17, 1952.

The results of that crusade were epoch-making. For the first time in the history of the Church in this country, Catholic men and women called at virtually every home in an entire diocese to invite the families to Catholic services and to religious information forums where her doctrines would be explained in a kind and friendly manner. Lawyers, doctors, teachers, housewives, secretaries in offices, workers in factories and businessmen from 111 parishes canvassed 4,694 square blocks and 1,121 rural districts, called at 95,054 non-Catholic homes and distributed thousands of pieces of Catholic literature.

They secured expressions of interest in the faith from 6,118 churchless people, enrolled 1,946 in 149 information forums and helped bring back 4,784 fallen-aways. The already high annual total of 2,041 converts climbed to 3,028, and the priests of the diocese led the nation in the average number of converts. Most gratifying perhaps of all was the large number of lapsed Catholics who were brought back to the fold.

Here was a convincing demonstration of what can be achieved when our laity are enlisted in the convert apostolate. We have a splendid laity, loyal, generous, devoted. Engrossed in the pressing task of building innumerable churches, schools, convents and hospitals to keep pace with an expanding population, we have somehow failed to enlist the laity in the missionary enterprise of sharing their faith with their churchless friends and neighbors. The result, as disclosed by the *Catholic Digest* survey (June, 1953 issue), is that only 28 per cent make any effort to win adherents, as compared with 58 per cent of our Protestant brethren. This means that the great majority of our laity have never in all their lives lifted so much as a finger to win a churchless soul for Christ.

A small band of 46,000 priests is physically incapable of reaching so many millions scattered over a vast continent. But they can be reached by our laity, if

they will take off their coats, roll up their sleeves and take their places by the side of their bishops and priests in this Christlike apostolate.

To this they were summoned by the late Pope Pius XI in a letter addressed on November 6, 1929 to Cardinal Segura, Archbishop of Seville:

We grieve that the clergy is quite insufficient to cope with the needs of our times . . . Hence it is *necessary that all men be apostles*; it is necessary that the Catholic laity do not stand idle, but be united with their bishops—that by self-dedication, prayer and action they cooperate for the reflowering of faith and the Christian reformation of morals.

Echoing substantially the same moving appeal, Pope Pius XII said to the priests and people of Rome, gathered in St. Peter's Square on Easter Sunday, 1952:

"Let priests preach from pulpits, in the streets and squares, wherever there is a soul to be saved . . . and with the priests let the lay people, who have learned to enlighten minds and hearts with their words and love, also participate in this apostolate."

The Crusade for Souls is the literal fulfilment in a systematic manner of the repeated appeals of our bishops, Popes and of Christ Himself. Instead of allowing the convert apostolate to hinge upon the whim and the initiative

or the lack of initiative of the individual parish, the bishop mobilizes all the priests, religious, laity and the resources of an entire diocese in a carefully planned and coordinated effort to reach its churchless residents with the full deposit of divine truth. The undertaking thus has the backing and support of the supreme authority of the diocese.

The crusade is spreading to many dioceses. The second diocese to launch a crusade was Raleigh, N. C., where Bishop Vincent S. Waters mobilized his handful of priests and people with splendid results.

From the 67 parishes participating in the campaign went forth 2,934 lay workers who called on 101,040 homes and contacted 400,000 people—one out of every ten North Carolinians. They left 90,700 pieces of Catholic literature. No fewer than 1,687 churchless people attended the first lectures, and 1,047 were still continuing when the report was issued. In addition, 537 wrote for the correspondence course and 250 of these have already begun their instructions.

Wheeling, W. Va., came next. After six weeks of prayer, hundreds of lay men and women called at 141,719 homes, of which 26,269 turned out to be Catholic and 115,450 non-Catholic. Workings for two weeks, the canvassers distributed more than 100,000 copies of a pamphlet, *Finding Christ's Church*, showing by simple and appealing charts the divine origin and authority of the Catholic Church. They found 8,407 people interested in learning the teachings of the Catholic



religion and they unearthed 5,288 fallen-aways whom they are helping to return to the practice of their faith. These results were offered as a spiritual bouquet to Archbishop John J. Swint at his golden jubilee, last June.

Bishop William T. Mulloy followed with one in Covington, Ky. At a mammoth Marian Year celebration in Lexington, attended by Cardinal Spellman and Archbishop Karl J. Alter of Cincinnati, Bishop Mulloy reported the results up to that date.

Catholic men and women numbering 3,259 called at 74,217 homes. Of these, 19,966 turned out to be Catholic homes and 54,251 non-Catholic; 29,890 people showed favorable interest in the purpose of the visit; 7,670 thought they would probably attend the information forum lectures, and 2,240 were definitely expected to attend.

Fair labor standards under fire

Benjamin L. Masse

SOMETHING CALLED the Fulbright Amendment to the Walsh-Healey Act may become the remote cause of a major explosion in the 84th Congress. If not headed off, the blast will obliterate party lines and sharpen long-standing intra-party sectional and economic conflicts. It is the kind of explosion that party leaders, whose job it is to win elections, not unnaturally deplore. It may also throw light on what President Eisenhower means when he says that his Administration is conservative in economic matters but liberal regarding the welfare needs of the people.

The issue is the Federal Government's role in promoting fair standards of work. Since in this controversy there are wheels within wheels, it may be helpful to review briefly the Government's efforts over the years to foster fair wages and hours, to root out abuses of child labor and to assure safety on the job.

BACKGROUND

The story begins shortly after the Civil War, in 1868 to be precise, when Congress established the eight-hour day for Federal employees. Before the next chapter was written, a half-century elapsed. It was only in 1910 that Congress extended the eight-hour day to employees of companies working on Government contracts. The LaFollette Seamen's Act of 1915 outlawed certain abuses in the hiring of sailors and generally improved their living conditions on U. S. merchant ships. In 1916, on the eve of World War I, Congress passed the Adamson Act, which established the eight-hour day, with time-and-one-half for over-

Fr. Masse is AMERICA's industrial-relations editor.

Only a small minority of 1,206 were unfriendly. The canvassers unearthed 2,430 fallen-aways and, along with the priests, are helping them to return to the fold. They distributed 99,945 pieces of Catholic literature and thus sowed the seeds that will yield a precious harvest for years to come.

Soon a similar report can be expected from the Archdiocese of St. Louis where Archbishop Joseph E. Ritter has launched a Catholic Census and Information Program designed to accomplish the same purpose. Word comes that other dioceses are making plans for similar crusades. There is little doubt that, when such crusades are conducted twice a year in every diocese, the annual total of souls won for Christ will be doubled or even tripled. The Crusade for Souls is the providential means of bringing Christ and His truths to the millions of churchless Americans.

time, for the operating workers on the nation's railroads. The Davis-Bacon Act, which requires contractors engaged on Government construction projects to pay at least prevailing minimum-wage rates, was approved in 1931 during the Hoover Administration.

Then came the big advance under the New Deal. The National Recovery Act (NRA) had a number of clauses relating to work standards. After that law ran afoul of the Supreme Court, Congress enacted some of these clauses separately. It passed the National Labor Relations Act in 1935. A year later it approved the Walsh-Healey Act. This law, in addition to extending to business generally the wage requirements of the Davis-Bacon Act, added hour, safety and child-labor norms. Finally, in 1938 Congress passed the Fair Labor Standards Act. This provided for legal minimum wages, the 40-hour week and certain restrictions on child labor.

On one of the principles underlying much of this legislation—the duty of Government to set a floor of minimum decency in employment—there is now general agreement. Naturally differences exist over what, at any particular time, the minimum should be. Some objected to the 25-cent-an-hour floor which was established when the Fair Labor Standards Act went into effect. They thought it was too high. They continued to think it was too high when the minimum was raised, in easy stages, to 75 cents in 1949. There have been constant objections also to the 40-hour week. But none of these complaints touches the principle of minimum standards itself.

The same cannot be said when the Government interprets its duty toward workers as going beyond bare minimums and strives to promote higher standards of work conditions. This our Government does in the Davis-Bacon and Walsh-Healey Acts. As we have seen, these laws require business firms working on Government contracts to pay "prevailing" minimum wages as determined by the Secretary of Labor. All the Secretaries have interpreted this to mean the rate prevailing on an industry-wide or national level.

In practice, this often means the rate prevailing on union jobs. Low-wage employers, many of them in the South, bitterly object to this extension of the Government's role in labor standards. They would like to see the Davis-Bacon and Walsh-Healey Acts repealed. Failing that, they want Congress to abolish the authority of the Secretary of Labor to make wage determinations.

These employers gained a partial victory in the 83rd Congress. They persuaded the legislators to amend Walsh-Healey—by the Fulbright Amendment—to permit employers to challenge the Secretary's wage determinations in the courts.

So much then for the background. This is the way the complicated battle is now shaping up.

PRESIDENT EISENHOWER'S PROPOSAL

In his message on the State of the Union, the President referred as follows to the Fair Labor Standards Act:

In the past five years we have had economic growth which will support an increase in the Federal minimum wage. In the light of present economic conditions, I recommend its increase to 90 cents an hour. I also recommend that many others, at present excluded, be given the protection of a minimum wage.

This proposal appeared to satisfy very few. The U. S. Chamber of Commerce thought the 90-cent minimum would be inflationary. The low-wage employers quickly added a heartfelt "Amen." The AFL and CIO hooted at this. They announced that anything less than \$1.25, in view of increased living costs since 1949 and the gain in productivity, would be unfair and unrealistic.

A very indignant reaction came from the employers of the 22 million workers "at present excluded" from the protection of the law. These gentlemen were strongly opposed to the 90-cent minimum. They were even more strongly opposed to the 40-hour week, with its penalty of time-and-one-half for hours worked beyond that figure. Though the President did not specify precisely which workers should be brought under the law, Secretary Mitchell mentioned employees in retail and service industries. There are about 12 million of these.

As interested groups started maneuvering on the President's proposals, two powerful union chieftains opened an attack on another sector of the wage-and-hour front. They put pressure on Secretary Mitchell to tighten up his administration of the Walsh-Healey and Davis-Bacon Acts.

Before a hearing examiner in the Department of Labor on February 1, John L. Lewis charged that the Tennessee Valley Authority was violating the Walsh-Healey Act by buying coal from mines which do not pay the "prevailing" minimum wage. By the prevailing wage he meant the scale paid in the unionized part of the industry. The aging but still formidable head of the United Mine Workers urged

Secretary Mitchell to throw the Walsh-Healey book at TVA. Loudly rooting for Mr. Lewis were most of the mine operators who have contracts with the United Mine Workers, including such industry leaders as Pittsburgh Consolidation Coal and the Pocahontas Fuel Company.

The echoes of the Lewis blast were still bouncing off Washington walls when news reached town that George Meany, head of the AFL, whose executive council was then in session at Miami Beach, had the same day attacked the Secretary of Labor for employing "new and novel gimmicks" to undermine union standards on construction projects. Mr. Meany said that Mr. Mitchell was not doing his proper duty under the Davis-Bacon Act.

He went on to point out the disastrous consequences to labor of this alleged failure to enforce the law. One-third of all new construction in 1954, he explained, was carried out by the Atomic Energy Commission, the Defense Department and other Federal agencies. He estimated the value of Federal projects and of buildings erected with Government assistance at \$12.4 billion. The failure to maintain wage rates on this volume of construction was, he lamented, undermining wage scales throughout the industry.

Mr. Mitchell replied at once that the AFL executive council was misinformed. The Department of Labor, he asserted, had during the past fiscal year blacklisted no less than twenty contractors engaged on Federal projects. That was twice as many as had been barred under the Davis-Bacon Act over the past twenty years. When the Secretary and the real instigator of the AFL complaint, Richard Gray, head of the Federation's Building Trades Department, compare notes, the misunderstanding over Davis-Bacon—if that's all it is—should be easily resolved.

But Mr. Lewis' appeal under Walsh-Healey presents a much more difficult problem. To appreciate why is to have a key to understanding the developing fight over wage-hour legislation.

WHAT IS THE "PREVAILING WAGE"?

Shortly before leaving office in 1953, former Secretary of Labor Maurice Tobin, using his Walsh-Healey powers, set a minimum of \$1 for cotton textiles and \$1.20 for the woolen and worsted industries. Southern employers, having recourse for the first time to the Fulbright Amendment, immediately challenged these determinations in the courts. The textile firms argued that in fixing the wage rates, the Secretary had illegally used the rates of the industry prevailing *nationally*. They cited the section of the law which says that the Secretary should be guided in fixing rates "by the prevailing minimum wages for persons employed on similar work or in the particular or similar industries or groups of industries currently operating in the locality . . ." Judge Henry A. Schweinhaut, in District Court in Washington, agreed that the Secretary's choice of the industry-wide scale was at least doubtful. He issued an injunction.

Walsh-Healey book
Lewis were most of
contracts with the
industry leaders
and the Pocahontas

ere still bouncing
each town that
whose executive
ni Beach, had the
of Labor for em-
s" to undermine
jects. Mr. Meany
g his proper duty

ous consequences
enforce the law.
in 1954, he ex-
mic Energy Com-
and other Federal
Federal projects
nment assistance
tain wage rates
as, he lamented,
t the industry.
at the AFL ex-
e Department of
past fiscal year
tractors engaged
as many as had
n Act over the
ary and the real
hard Gray, head
Department, com-
er Davis-Bacon-
resolved.

Walsh-Healey pre-
a. To appreciate
g the developing

WAGE?"

53, former Sec-
ing his Walsh-
e for cotton tex-
rsted industries.
for the first time
ately challenged
The textile firms
s, the Secretary
industry prevail-
of the law which
guided in fixing
ages for persons
e particular or
stries currently
enry A Schwein-
on, agreed that
wide scale was
ction.

For the past two years, Secretary Mitchell, who agrees with his predecessor that the new rates were fairly and legally fixed, has been trying to have the injunction lifted. He contends that local rates are only one of three criteria which the law permits the Secretary to employ. If the court bans industry-wide or national rates, he argues, present wage rates will be driven down by the movement of industry to low-wage areas. That would allegedly defeat the purpose Congress had in mind when it enacted Walsh-Healey. Up till now the court has not handed down its decision. Meanwhile, the new rates are inoperative and the Secretary's authority to act in other cases, including Mr. Lewis' request, has been rendered doubtful.

Though temporarily victorious, low-wage employers have no assurance that they will ultimately win in the courts. Should they lose, their cozy competitive advantage would be gone with the wind. In bidding on Government contracts, they would have to observe the wage scales prevailing in their industry nationally.

There is only one way in which low-wage manufacturers and contractors can be sure of retaining their present advantage. That is by an appeal to Congress. If they can persuade the legislators to restrict the Secretary's authority to fix minimum wages under Walsh-Healey and Davis-Bacon, they will have nothing further to worry about.

We come now to the pay-off.

PROSPECTS

It appears to be a foregone conclusion that Congress will approve at least a 90-cent minimum under the Fair Labor Standards Act. Though low-wage manufacturing interests are against any increase at all, they are realists enough to know that all they can hope to do is to hold the increase to 90 cents. Strategy would seem to dictate a little bargaining. These interests might forgo a fight against the 90-cent figure if they were given some assurance that Congress would take the bite out of the Walsh-Healey and Davis-Bacon Acts. This it could do by specifying that the prevailing minimum wage clauses in those laws are to be interpreted either as the minimum prevailing locally, or as the minimum fixed by the Fair Labor Standards Act.

In pursuing this strategy of trading acceptance of a higher general minimum-wage for relaxation of other labor-standards laws, these groups might reasonably expect support from the retail and service industries. Much as these industries are opposed to operating under a legal minimum wage, they are even more strongly opposed to the 40-hour week. If in their fight to escape the hour provisions of the Fair Labor Standards Act they could count on the support of the low-wage manufacturing interests, they might reciprocate by joining them in undermining Davis-Bacon and Walsh-Healey. An alliance of that kind could be very persuasive with Congress.

Should the controversy develop along these lines,

the cause of social justice will be involved in more ways than one. There will be question not only of the Government's effectiveness in promoting fair conditions of work in the minimum sense, but also of its role in safeguarding those improved conditions which unions have achieved through collective bargaining. There will likewise be involved, by way of corollary, the Government's duty to maintain a state of fair competition in the market place. For the employer who achieves low costs by paying substandard wages tends to turn the market place into a jungle in which human values count for very little.

Though Secretary Mitchell seems well aware of what is at stake, the President has not up till now fully revealed his mind. Perhaps he has not yet been able to decide whether in this controversy the human needs of people (toward which his Administration takes a liberal approach) are more prominent than are the demands of economics (which call for a conservative policy). This much is clear: unless Mr. Eisenhower lends his powerful support to Secretary Mitchell, the gathering attack on decent standards of work will be hard to stop.

Old age is what you make it

Hazel H. Schneider

THE SPECIALISTS in old age, the geriatricians, say that old age begins at forty. If you are a younger person, you naturally feel that old age is a faraway time, that you have many long years ahead of you before you start to dodder around. And so you have, but this does not alter the fact that, ever since the day you were born, Father Time has been pushing you rapidly along the way to old age.

Whether you like it or not, you will eventually have to face the fact that you are growing older. Some day you will have to concede that the geriatricians are right; the body does start to slow down a bit about the time you reach your fortieth birthday. The sensible thing to do is to face these facts and plan to make your latter years happy and secure.

Thanks to improved drugs, surgical techniques and standards of health, our life expectancy has increased greatly since the turn of the century. It is practically certain that most of the people in the United States today will live to old age. At present there are almost 14 million people in our country who are over

Miss Schneider, a resident of New York City, is a writer and movie-critic by profession. She here explains why it is advisable to think many years ahead in order to plan wisely for retirement.

65 and many millions more of us who can expect to live well beyond that time. The Federal Security Agency has statistics of the average future lifetime for people in the United States which show that if you are now between 20 and 50, you have a good chance of living until you are 70. If you are between 50 and 60, chances are that you'll live to be 75. And if you are now over 70, there will probably come a birthday when you'll have 80 candles on your cake. All these extra years are nice to have, but they have brought some special problems with them.

NEEDS AND PROBLEMS

For the last two years or more, some of the members of a New York City Business and Professional Women's Club have been studying the problems of old age. These women represent various age groups, as well as a wide range of business and professional experience, but their conclusions after many months of research and discussion were unanimous. They agreed that lack of money, poor health and loneliness were the most important causes of unhappiness in old age. But they also found that elderly folk need decent housing, an opportunity to make some sort of contribution to society, a chance to work if they want or need to and a faith that will sustain them spiritually. If you are blessed with all of these things, you have a good chance for happiness and a reasonable amount of security in old age. If you lack any one of them, old age can become a pretty grim business.

There is increasing evidence that if you want the latter years of your life to be rich and full, you must plan for them just as conscientiously as you plan for your career or for the education of your children. You've got to have certain conditions, certain necessities for happiness, and since they aren't apt to fall like rain as gifts from heaven, it's up to you to provide them for yourself. Such provision requires thought and preparation, but if you make and carry out successful plans for your old age you'll find, paradoxically, that you'll remain young, in spirit at least, for the rest of your life.

Are you wondering when you should start to plan for your old age? The answer is *now*. Thomas C. Desmond, chairman of the N. Y. State Joint Legislative Committee on Problems of the Aging, says that preparation and "education for later years should start at least in the mid-thirties, not later than the mid-forties . . . for unhappy old age is often the residue of a misspent middle age."

Mr. Desmond should know what he is talking about. He and his committee spent five years, not only in gathering and evaluating data on the problems of old age, but also in putting their ideas and information into practical use. Pioneering in the field, they encouraged communities to develop programs for their own aged and helped to train the local leaders for the job. They learned the problems of older folk through personal contact, as well as through inten-

sive investigation of records. In the wisdom gathered from their knowledge, they repeatedly urge each individual to make adequate preparations for his later years.

Planning for the years after sixty is no more difficult than deciding what kind of life you want to have and then figuring out the way to get it. Naturally, the first step is to recognize your probable needs and balance them against what you have and what you are likely to have. No one can do this for you, because, although everybody has the same basic needs, nobody has exactly the same assets. The Rockefellers have so much money that they don't need to worry about social-security benefits. The New England farmer who has fourteen children will have so many grandchildren that he'll never have a chance to be lonely.

ASSETS AND PLANS

You have, or can develop, assets which will be just as valuable to you as these assets are to the Rockefellers and to the farmer. You can develop a hobby into a moneymaking business, just as Elsie T. has done with plastics. You can do as much useful work in your community as Dr. Lillian J. Martin did in San Francisco. When she retired as a professor of psychology, she devoted the rest of her life to counseling old people, so that when she was 78 she could say: "I find life more interesting, more exciting, more absorbing than ever before."

Part of your planning must be based on the limitations that directly affect you. These include such things as a fixed retirement age which will put you out of a job, any physical difficulties which will limit your activities, and any dependents who need your care and support.

Physical difficulties and your dependents are purely personal matters and will require individual solutions. The matter of retirement is more general, since it affects almost every working man or woman, for there is still a good deal of discrimination against older folks in business. However, many forward-looking companies are upping the retirement age, and others have discovered that a mature person has a lot more to offer than the pert young thing fresh out of high school. By the time you are ready to retire, compulsory retirement may be a thing of the past. Just the same, you must still plan for the time when you no longer want or are able to work.

If you need help with any of your plans or preparations, do not hesitate to ask for it. There are many people and many agencies in your community trained to give expert advice and assistance. If you want to develop a hobby, schools and museums offer arts and crafts courses. The public library can help you find enjoyment in reading. Churches, choral groups, and amateur orchestras give you an opportunity to sing or otherwise share the pleasure of music.

Consult your banker, insurance agent, investment broker or social-security agent for authoritative information on financial matters. Clinics, your local and

State health boards and your own physician are all ready to help you with your health problems. The Legal Aid Society or Bar Association of your county will suggest ways to untangle legal difficulties. Investigate and use all the resources of your own community to help your planning.

Remember that the things you must have for a rich and happy old age are exactly the same as those you must have whether you are twenty or thirty or forty. The reason that more emphasis is placed on them for the latter years is that most of them come easily enough to young people. Babies are usually born with good health. Work is fairly easy to get when you are young and strong. Friendships form naturally from the contacts of school, college and business. But one is apt to take all of this for granted, with the advancing years, until suddenly aches and pains pos-

sess the body, you've been retired on a pension and your friends are dying one by one.

This is why some planning is required all along the way, and also why you'll start to reap the benefits of your planning almost immediately. The faith which you nurture today will give you spiritual strength now and forever. The money you invest for the future will start to pay dividends within the year. The hobbies you learn for your pleasure tomorrow will entertain you today as well. The friends you gather to fortify yourself against the loneliness of later years will brighten all the years between. Pretty soon you'll discover that you aren't worrying about the fact that you're growing older every minute. Like J. C. Penney, the 79-year-old chairman of the board of directors of the J. C. Penney Company, you'll be able to say: "I am much too busy to let myself get old."

FEATURE "X"



Miss Dunne's experiences as a Fulbright instructor in Egypt (1953-54) suggested to her an apostolate for retired professional lay Catholics. Her ideas jibe well with those of the article immediately preceding.

DR. HELEN MARTIN of the American Mission School for Girls, Cairo, Egypt, proudly showed me through the institution she has efficiently directed for many years. She told me of the work she and her earnest co-workers are trying to accomplish in Cairo, with the assistance of the American Mission Board of the United Presbyterian Church.

"We are expecting two new faculty members this fall," she went on, "one from Pennsylvania and the other from Ohio. Both are retired school teachers."

I remember little else that she said. "Retired school teachers! How intelligent of the Presbyterians!" was the thought that struck me. I could picture to myself two high-principled, well-educated women, wise and patient with the wisdom of the years, mentally and physically vigorous, looking forward to teaching in Cairo as a high adventure in their lives.

Two hundred dollars a year plus board, room and transportation is the inducement which the Mission Board holds out to those who sign a three-year contract. Older people probably could not adjust easily or happily as young missionaries do to the life of privation and extreme self-denial this small income would necessitate. But added to their modest pension, this income will enable these women to live in decent comfort. They can confidently look forward to these

next three years as the most interesting and rewarding of their entire career.

"The life span of man is lengthening considerably because of better control of disease, better food and advances in surgery, sanitation, etc." stated Msgr. Matthew Smith in the *Denver Register* for last November 11. "Two centuries ago a man over 50 was definitely old; today he scoffs at the idea that even the late 60's mean age." A study published under the auspices of the U. S. Department of Labor and summarized on December 21 is a statement by Secretary James Mitchell showed that most objections to hiring older people are not valid, because the performance of older workers is equal or superior to that of young workers.

Yet despite all this, many organizations cling to the antiquated notion that 65 means senility, and therefore require the automatic retirement of their employes as they reach this arbitrary age. Even many public school systems take this myopic stand, faced though they are by a nation-wide teacher shortage of unparalleled magnitude. Churchill at 80 can influence the course of the British Empire. The destiny of West Germany rests upon the slim shoulders of 79-year-old Chancellor Adenauer. But a teacher, come 65, is presumed unequal to coping with a group of third-graders.

Too many competent oldsters contemplate enforced retirement with a certain rebellion, knowing the contribution they are still well able to make and the need society has for the services they are kept from rendering. Surely, among them are hundreds of zealous Catholics, single or widowed, and couples, too, who are childless or whose children are grown. They would willingly offer their training and experience to the service of the Church, as did these two Presbyterian women to the school in Cairo, if only they knew how and where they could be useful.

Retired people may stay at home and take fuller part in parish activities, it is true, and most will prefer to do just that. But sewing for the orphans, or

presiding over the ladies' aid, or calling numbers at a bingo party, or even leading the study club, offers insufficient satisfaction to men or women used to a full and active intellectual life. Covered as many of them are by pension and/or insurance, they would be prepared to render valuable service to the Church at little or no cost—service which would be extremely interesting as well as mentally and spiritually rewarding.

Catholic missions have a crying need for doctors, nurses, pharmacists, agricultural specialists, teachers, social workers, who will give of themselves along with their professional competence for the love of God and their fellow man. They will supplement the work of men and women who have consecrated their entire

lives to laboring in the fields that are white to harvest. "Charity to the missions," said Pope Pius XI of saintly memory, "surpasses every other charity as the soul surpasses the body, as eternity surpasses time."

The "Underscore" column in *AMERICA* for February 6, 1954 carried a notice: "The Grail is offering a week-end course . . . in 'Christian Service on a World Scale' . . . aimed at young women 'concerned about the divided world in which we live . . . considering a period of Christian service overseas.'" Well and good. But I wonder if we aren't being less wise than the Presbyterians when we fail to appeal to our men and women in the full-fruited autumn of life.

AGNESE DUNNE

Concerning Mardi Gras and Lent

John Hazard Wildman

There is a strong, stubborn conviction entertained in the United States that true religion is always an intensely gloomy process. There is also a powerful temptation to find this attitude situated exclusively in the Protestant mind and to mention "puritanism" insinuatingly. But the tactless, undiplomatic fact remains that sometimes a sort of gloomy self-repression, viewed as an end in itself, is, if not taken in as a deserving mongrel through the back door of the Catholic mind, at least given too many pitying handouts. We are terribly aware of the books, plays and movies which we should not touch with a ten-foot pole. But we have a rather dim interest in the books, plays and movies which are an opportunity for us to satisfy our aching desire to be more and more aware of the splendor of the good God as manifested in His created universe.

We know, quite rightly, that if some things are true, other things are not. We know, quite rightly, that if some things are good, others are definitely, indefensibly bad. But we are sometimes too interested in keeping away from bad things just in order to keep away. We forget the reasons for which we do penance, the inevitably joyous reasons. We forget the happy frame of mind in which Robert Herrick said: "Hail, holy feast of Lent." Sometimes, we almost seem to forget the Church's audacious, uncompromising championship of the belief that only the Resurrection can explain the Crucifixion. It is particularly ironic when one sees how rapidly she is becoming the only unembarrassed champion of this truth.

John Hazard Wildman is in the Department of English at Louisiana State University, Baton Rouge.

LITERATURE AND ARTS

And so it is good to stand on Canal Street and watch the Carnival parades go by. And it is good to know that this all got started because New Orleans was and is a Catholic city. (To those who speak of the abuses of Carnival, one might speak of the abuses of democracy. Abolition is too high a price to pay for remedying the abuses of a good thing. A Catholic, particularly, is in no position to argue that man is too depraved to withstand temptation. Individual men are obliged, of course, to remove themselves of their own free will from the occasions of their sins).

And so the parades go by. Sometimes, they can be a busman's holiday—as when, for instance, I, an English professor, went down to escape from All That and found that the night's subject was "The Plays of Shakespeare." Sometimes, you seem to have seen it all before. Sometimes, the watered-down drinks that rear up in your path stand as symbols of a cold, clutching human greediness that has nothing in common with Carnival. And also people *will* stand on your feet.

But Evelyn Waugh noticed (as many have before and since) the doors of the Jesuit Church on Baronne Street and the crowds that go through them on Ash Wednesday morning. He wrote (as no one else could) how Carnival and Ash Wednesday establish the long extent of men's joys in this world and their definite, impassable limit. And certainly Catholics, who should be in the very best sense of the term realists, should

white to har-
ope Pius XI
er charity as
ity surpasses

UCA for Feb-
ail is offering
Service on a
en 'concerned
live . . . con-
erseas.'" Well
ing less wise
appeal to our
umn of life.
ESE DUNNE

E

al Street and
it is good to
New Orleans
who speak of
of the abuses
price to pay
ing. A Cath-
gue that man
ion. Individ-
ve themselves
ions of their
es, they can
istance, I, an
from All That
s "The Plays
to have seen
down drinks
ools of a cold,
thing in com-
will stand on

y have before
h on Baronne
them on Ash
ne else could)
lish the long
their definite,
s, who should
ealists, should

be aware of the legitimate joys of this world which go far beyond the joys of Carnival and yet of which Carnival itself is a paradoxically noisy-humble part.

Indeed, we are now in the midst of a sort of triple illustration of this point, with Mardi Gras just over and Lent all about and Easter not too far away—and with the tall peak of Laetare Sunday already bright with the Promise. For Mardi Gras must end; and yet its joys are right and good, in their time, in their place. Lent faces fairly, unsentimentally, with calm, examining eyes, the small sorrows and the bigger ones and, ultimately, the biggest of them all, pain and death, and with no Pollyanna sweetness, but with an awful and splendid conviction, Lent finds that death has been destroyed and that pain, rightly used, leads to joy. And, in this mighty build-up, Easter names the joys that have no term and makes Carnival seem to have been a feeble little squeak of happiness—but a *good* feeble little squeak.

All of this is a realization in thought and action of the positive character of our holy faith. It is what some day will lie behind the great Catholic novels in our country, and the painting and the architecture and all the bold, but gracefully subordinate, component parts of Catholic culture. For certainly behind all of that reflection of infallible truth in the secular sphere which we call Catholic culture lies a conviction of the positive character of the faith. Even its Ash Wednesdays and its Lents are positive. They

clear away the things that clutter up our lives and the desperate parasites that choke; they put the light of contemplation into the dark places of our fears; and, making us athletes for Christ, they discipline our minds and bodies and souls so that they may create and reflect their Creator, not that they may die in negative timidity.

We speak disparagingly (and rightly so) of either the slick mediocrity or the downright awfulness of much of our Catholic art in all of its forms. But we frequently seem to think that the remedy lies in doing things in isolation—cleaning up that altar, producing that book, encouraging that mosaic artist. All of this is good. But the remedy is much bigger. It lies (as do all solutions) in looking, not out, but in. It lies in our realizing the character of that which, by the grace of God, we already possess. It lies in our reasserting the positive beliefs of the holy Catholic faith, in understanding that its prohibitions are never ends in themselves, but rather guides to its positive ends.

If it seems odd that all of this should have an affinity with the Krewe of Comus, or the splendid glare of Canal Street, or Folly fighting Death on a float going down Dauphin Street in Mobile, or the tall bronze doors of the Jesuit Church in New Orleans, it is not odd at all. For Carnival and Lent and Easter belong together; together they ring the changes on the eternal theme.

Paris letter

THE BOOK PRIZES. The foremost French literary prizes of the year are awarded during the first half of December, in good time to figure on Christmas shopping lists. They are four in number: the Femina, the Goncourt, the Renaudot and the Interallié. The most important is the Goncourt.

Uninitiated as I was in the significance of literary prizes, I naively trusted that the four novels thus distinguished would be the four finest to be published and presented to the juries during the autumn. As each jury pronounced its verdict, I noted the prize-winning novels. They were: *Les Mandarins*, by Simone de Beauvoir (Goncourt); *Le Passage*, by Jean Reverzy (Renaudot); *La Machine Humaine*, by Gabriel Veraldi (Femina); *Le Gout du Péché*, by Maurice Boissais (Interallié). I intended to read each one. I was resolved to become *au courant* with the latest in literature, and to prove to myself my good faith, I bought (in a moment of madness) *Les Mandarins*.

Simone de Beauvoir is not an unknown writer, and the award of the Goncourt to her caused considerable comment. The purpose of the prize, as laid down fifty-one years ago by the founder, Edmond de Goncourt, is to encourage the work of a young and unknown novelist and to assure him of sufficient means

to write his next work free from financial worry. The literary gentlemen, members of the jury, when their choice was criticized, pointed out that, though Simone de Beauvoir's name was well-known, this was because of her association with Jean-Paul Sartre and the existentialist movement. Three novels of hers, admittedly, had already been published (the first in 1943) but they had not been widely read. And as for being young, well, they said, her talent and her style were young, if the adjective cannot quite qualify the writer herself, born in 1908. One of the jurors went so far in defense of the Goncourt verdict as to say that, in any case, no one could in future years reproach the jury with having overlooked the best novel of 1954.

So I plunged into *Les Mandarins*, a tome of 579 closely printed pages (almost twice the size of the normal modern French novel), feeling a certain confidence in the distinguished jury's own self-confidence. Nevertheless, at the back of my mind some doubts lingered. Existentialism exercised no appeal for me, and a few brief dips into Simone de Beauvoir's monumental essay, *The Second Sex*, had left me unimpressed by her intellectual powers.

Les Mandarins, I'll have you know, is a supposedly intellectual novel, the mandarins of the title being a pair of leftist intellectuals endeavoring to cope, according to their lights, with the political situation in the years immediately following the liberation of France. One, Robert Dubreuilh, in his early sixties,

The writer, Isolde Farrell, is a Paris correspondent for the New York Times.

is the mentor of the other, Henri Perron, who is in his mid-thirties and whose literary talent Dubreuilh helped to bring to light.

When the story opens, at Christmas, 1944, Perron is the editor and director of a leftist political daily, *L'Espoir*, and Dubreuilh is about to found a new political party, independent of the Communists, but pro-USSR and anti-U.S.A. To this party he wishes to join Perron's paper as the official organ. Dubreuilh succeeds in acquiring the uneasy collaboration of Perron, who constantly feels the strain of being no longer his own master, and suspects Dubreuilh of making use of him.

The split finally comes on the question of whether or not to publish in *L'Espoir* revelations on Russian labor-camps. Perron wishes to do so, and does. Paper and party separate. Party expires. Paper editorship is abandoned by Perron, forced out of his position by financial pressure. Perron and Dubreuilh, reconciled, determine to devote themselves to literature and to eschew politics. The last page sees them embarking on a new literary magazine.

Lengthy political discussions scattered throughout the book, between Dubreuilh and Perron, between Perron and his journalistic collaborators, present a minimum of interest to anyone unversed in the intricacies of being pro-Communist without being Communist. Simone de Beauvoir, unfortunately, does not possess the gift of rendering vivid and real to the reader problems with which he is unfamiliar.

Crisis in the USSR

THE INTERREGNUM, 1923-1924

By Edward Hallett Carr. Macmillan. 392p. \$5

In this, the fourth volume of his superb *History of Soviet Russia*, Prof. Carr marches steadily along on his high plateau of expert but most readable scholarship.

The title of this volume refers to the power struggle stemming from Lenin's long, fatal illness, from December, 1922, when he retired to his home and vainly endeavored to conduct by pen the work of his numerous offices, to the stroke of March, 1923, which silenced his voice and led him to eternity on Jan. 21, 1924. For nearly fourteen months Lenin was a figurehead, powerless to check the ambitious party members exploiting his friendship and name in a scramble to succeed him.

Smart politicians in the party saw two contenders for supremacy in the early months of 1923. These were Leon Trotsky and Zinoviev. The latter was "vain and obtuse," clearly inferior in brains and courage to Trotsky, but at least possessed of the good sense to be aware of his limitations. Zinoviev eagerly sought supporters;

Trotsky stood alone. To Zinoviev came Kamenev and Stalin, with whom he formed a patient triumvirate, dedicated to the objectives of sharing Lenin's power and destroying Trotsky.

This book is the story of how the triumvirate triumphed and came to share the spoils of Lenin's political and public power. It is the story of the creation of the cult of Leninism, shrewdly conceived as an instrument for driving Trotsky into identity with the opponents of Lenin's program. To the brilliant Trotsky, Lenin's program was a living dynamic to which he contributed and which he respected only in the areas where it succeeded. Trotsky considered himself a working partner in the development of new social ethics, economics and government. The triumvirate converted this attitude into blasphemy, preaching a doctrine of blind faith easily mouthed by men devoted only to their own self-interests.

Helpless to halt the exploitation of his name and Machiavellian ideals, Lenin none the less clearly perceived the trap being laid and perceived the identity of the trapper, too. In December, 1922, shortly after being stricken, Lenin wrote a document known as his "testament," in which he decried the conflict inherent in the

The skeleton of her story, then, is dry and brittle. The flesh with which she covers it, in introducing us to her heroes' private lives, is frankly malodorous.

Perron lives with his mentally unbalanced mistress, Paule, of whom he has grown tired, and carries on episodic affairs with Nadine, Dubreuilh's daughter, and Josette, an aspiring actress. Dubreuilh's wife, Anne, twenty years his junior and a psychiatrist, passes an experimental night with a Russian refugee, one of her husband's associates. In the first eighty pages of *Les Mandarins*, the reader is subjected to three scenes between these pairs of "lovers," nauseating in detail and pornographic.

Badly shaken by the experience of *Les Mandarins*, I became more wary about launching out on the other prize novels. I learned that *Le Passage* concerns the last days of a miserable man dying of cirrhosis of the liver, concluding with a post-mortem examination of his internal organs. *La Machine Humaine*, from which I read an extract in a weekly paper, recounted the efforts of scientists to manufacture robots to replace the human race. *Le Gout du Pêché*, I learned, tells the sorry story, qualified by an eminent critic as "painful" and "brutal," of the son of a Protestant pastor who corrupts the morals of his two brothers, leading one to suicide, before falling himself into a life of debauchery. My courage failed me. I took counsel with myself, tore up my "prize list," and decided on a sage return to the classics.

ISOLDE FARRELL

BOOKS

relations between Trotsky and Stalin. The public could see Zinoviev as a great contender, but Lenin said: "Comrade Stalin, having become general secretary, has concentrated an enormous power in his hands; and I am not sure that he always knows how to use that power with sufficient caution." In what might be considered a codicil to the will, written ten days later, Lenin made his choice, suggesting to the comrades that they find a way to remove Stalin.

Unfortunately for the world, by the time Lenin's testament was released to the party, Stalin was far too strong to be dismissed. Trotsky, of course, was finished.

In recounting the course of these events, Prof. Carr has admirably preserved the objectivity of his earlier work. His volume is possibly the foundation for history's dispassionate verdict upon this most critical period in the history of Soviet Russia.

R. W. DALY

ry and brittle.
n introducing
y malodorous.
nced mistress,
and carries on
lh's daughter,
preuill's wife,
hriatrist, passes
refugee, one
eighty pages
ected to three
nauseating in

es *Mandarins*,
g out on the
age concerns
g of cirrhosis
tem examina-
ne *Humaine*,
kly paper, re-
facture robots
du *Péch*, I
y an eminent
the son of a
als of his two
alling himself
failed me. I
rize list," and
s.
DE FARRELL

S

ky and Stalin.
Zinoviev as a
Lenin said:
g become gen-
ncentrated an
hands; and I
ays knows how
sufficient cau-
e considered a
itten ten days
hoice, suggest-
at they find a

world, by the
was released
far too strong
ky, of course,

course of these
admirably pre-
of his earlier
possibly the
dispassionate
critical period
Russia.
R. W. DALY

Is the debate over?

ECONOMICS AND THE ART OF CONTROVERSY

By John K. Galbraith. Rutgers U. Press. 111p. \$2.50

In this scintillating essay, the author of the controversial *American Capitalism* warns his readers not to be misled by the verbal violence with which Americans carry on economic debate. On four great issues of our times, he says, the debate, so far as our major political parties are concerned, is over.

Democrats and Republicans are agreed that collective bargaining is here to stay, that the farmer should be protected from the gyrations of a free market, that the Government must strive to maintain a stable and expanding economy, and that unemployment insurance, old-age pensions, public assistance for various dependent groups and the rest of the welfare state are now part of the fabric of American society.

Why, then, the intemperance of the debate? Prof. Galbraith argues that the explanation must be sought in the irritation, annoyance and frustration of the extreme right. In both political parties, the old-fashioned rugged individualists have become a minority. Though they do not like what their parties stand for, they are powerless to do anything about it. Even Col. McCormick of the *Chicago Tribune* and the oil-rich tycoons of Texas cannot make their ideas prevail. Hence their frustration—and the vehemence of their protest.

The author notes a few issues in the welfare field that are still alive, particularly health insurance, Federal aid to education, public housing and possibly family allowances. But for future subjects of economic debate we shall have to rely chiefly on the old, time-tested issues, such as the tariff, big business, Wall Street, conservation of natural resources and public power.

Stimulating as always, Prof. Galbraith perhaps underestimates the importance of means and tactics. Granted the general agreement in principle on the New Deal reforms, the differences which still exist on the application of those principles in actual situations are sometimes extremely significant.

Aid to agriculture is a case in point. Those who today question the approach through price supports, whether rigid or flexible, are not shadow-boxing over tactics and timing. They are concerned with such highly important questions as our attitude toward abundance and the shape of

agricultural society. In stressing the agreement among us on principles—a laudable undertaking—the professor may have proved too much.

BENJAMIN L. MASSE

Beauties of the deep

THE BOOK OF THE SEA

By A. C. Sectorsky. Appleton-Century-Crofts. 488p. \$10

"Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep?" (Job 38:16). To this question, which God asked Job, the reader of this exciting book will rejoice to answer: "Thou hast made all things in wisdom: the earth is filled with thy riches. So is this great sea, which stretcheth wide its arms: there are creeping things without number: creatures little and great. There the ships shall go. . . . May the glory of the Lord endure forever" (Ps. 103:24-30).

This delightful collection is a rich argosy whose many pages are open portholes exposing frightening beautiful, boiling wave-mountains. Through those openings roll in the salty tang of far-off seas and the howl of monsoons. The breath-taking photographs excite in the reader the spell of the sea.

Mr. Sectorsky displays his collection of sea stories in six treasure-chests. The wide variety within each section promises interest for every type of reader.

Part I, "Men Venture on the Sea," takes the armchair traveler over the famous routes of Captain Cook, Eric the Red, Odysseus, Magellan and the inevitable Thor Heyerdahl. If you have ever overheard the lone helmsman singing away his home-sickness, you will recognize his older brothers in Columbus' sailors chanting the *Salve Regina*, "which all the sailors were accustomed to sing, each in his own way."

Part II, "Men Live and Work on the Sea," transports the passenger back to the days of salt horse and discipline. Dana's classic *Two Years Before the Mast* yields one of the many exciting excerpts in this part.

Part III, "Men against the Sea," is a gallery of men like Conrad's frightened Jukes of *Typhoon* and Monsarrat's weary Ericson of *The Cruel Sea* ("a pair of red eyes, inflamed by wind and salt water—a brain, tired and fluttering—a voice—a core of fear and control").

Part IV, "Men Study the Sea," opens up a well-stocked sea chest of scientific ocean lore. Surely the wonders of real discovery are as thrilling as the imaginary exploits in *Captains*



Gertrud von le Fort—

Germany's foremost Catholic poetess and novelist, recipient of many distinguished literary awards, is represented by three of her finest, most challenging essays in

THE ETERNAL WOMAN

Translated by
Marie Cecilia Buehrle;
foreword by Max Jordan

Now available in complete English form, these three essays present a profound study of the universal Christian symbolism of woman under the triple aspects of Virgin, Bride and Mother. Woman's qualities of surrender and self-effacement are shown to represent her total surrender to God which must be the creature's role in the redemption of the world. Bringing her keen insight to bear on the problems of woman today, Miss von le Fort sees the great tragedy of modern times in woman's repudiation of her symbolic role.

Faithfully transmitting the poetic beauty and exalted nature of Baroness von le Fort's classic work, *The Eternal Woman* sounds a message essential for the survival of Christian culture. \$3.50

At your bookstore

THE BRUCE PUBLISHING CO.
102 Bruce Bldg., Milwaukee 1, Wisconsin

The why and wherefore
of Christian Marriage . . .

No Longer Two

A Commentary on the
Encyclical "Casi Connubii"
of Pius XI

By Walter J. Handren, S.J. The encyclical on marriage officially known as *Casi Connubii*, was issued by Pope Pius XI in 1930. It has enjoyed a wide acceptance but until now, no full-length commentary or elaboration has ever appeared. Father Handren's commentary is complete, illuminating and very practical. Each chapter presents the text of the encyclical, then the commentary and a series of "thought-provokers," questions and material suitable for study club discussions. *No Longer Two* is an ideal work for either textbook use in marriage courses or for personal reading.

\$4.00

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland

America's ADVERTISERS

MARCH 5 ISSUE

PUBLISHERS

Bruce Publishing Company	595
Facts on File	iv
Harper & Brothers	599
Alfred A. Knopf, Publisher	598
McGraw-Hill Book Company	597
Newman Press	595

SPECIAL SERVICES

Conception Abbey Press	602
Cranwell Camp	iii
C. F. Petelle	598
Priests of the Sacred Heart	601
Will & Baumer Candle Co.	ii
Notices	599

SCHOOLS AND COLLEGES

Mt. St. Agnes	iii
Caldwell College	iii
Cranwell School	iii
College of St. Elizabeth	iii
Good Counsel College	iii
Immaculata	iii
Marymount	iii
St. Mary's Notre Dame	iii
Mary-of-the-Woods	iii
College of St. Rose	iii
College of St. Teresa	iii
Trinity College	iii
College of Mt. St. Vincent	iii

Courageous. With modern diving techniques, Philip Diolé takes you down into the deeps to show you that sharks are frightened by underwater shouts. William Beebe's *Half a Mile Down* brings to light for the first time the ghostly Pallid Sailfin.

Part V, "Men Fight on the Sea," spins short, exciting yarns of sea battles from Herodotus, Thucydides, Sir Walter Raleigh, John Paul Jones, Hilaire Belloc and others.

Part VI, "Men Wonder at the Sea," ends the book on a lyric tone with emotional selections like Synge's *Glory and Power of the Waves*, Stevenson's *Atolls at a Distance* and T. S. Eliot's moving *Dry Salvages*.

This attractive book has some magically captured photographs of the sea in all her moods, majestic and mad. Numerous quaint line drawings add an atmosphere of antiquity to the historical sections. The transparent jacket over the lovely Japanese seascape of the cover adds to the eye-appeal of the book.

BERNARD M. SCULLY

JOURNEY WITHOUT RETURN

By Raymond Maufrais. Crowell. 237p.
\$4

This is a tremendously interesting document which should serve as a deterrent to would-be explorers but which will, in all likelihood, act as an incentive to men like Raymond Maufrais, who told in it the story of his last journey. For such is the nature of adventurous man that he forgets the failures and hardships of his fellow explorers and remembers only the accomplishments and discoveries.

This journal was found by an Indian in 1950 on the banks of the Tamouri River in French Guiana where Raymond Maufrais had left his rifle, ammunition and equipment. Almost starving and afflicted with malaria and dysentery, he was counting on a last "dash" to an Indian village, and safety downriver. (At this time his daily progress could be measured in yards. When he had had fair health and food at hand he had estimated he could make only two miles a day, hacking his way through the bush.)

A young man with an insatiable thirst for adventure, he set out to explore the interior of French Guiana alone, save for his mongrel dog, Bobby. His goal was Raleigh's *El Dorado*—the mysterious Tumuc Humac Mountains.

Maufrais poured his heart out in his journal and the reader suffers with him at the interminable delays and his lack of money and equipment. He

joined a group of miners going up the Mana River. After endless days of loading and unloading and dragging the boats over many of the river's ninety-nine falls and rapids, they reached the gold country.

The author's description of the gold camps is good, and unique. Here he found no spirit of adventure. The miners were content to live out their lives grubbing for gold till they were carried off by disease and malnutrition.

Maufrais left the squalor of the gold camps and in an abandoned canoe he had caulked himself plunged deeper into the jungle. He overcame his suffering, both physical and mental, in a personal struggle with the jungle that is moving and almost superb. Alone in a hostile world, deserted by the Indians and even the game animals, he existed on tortoises, fish, palm hearts and snails. To his horror, he was forced to eat his own dog.

Still confident he would win his fight, he dragged himself off into the rain forest, like Paul Redfern and Colonel Fawcett, and was never seen again.

In a burst of youthful humility Maufrais wrote: "I've confided in my notebook like a schoolgirl with spring fever. . . . If this were to be published, it would bore everyone stiff."

How wrong he was.

RICHARD H. DILLON

THE ENGLISH PEOPLE ON THE EVE OF COLONIZATION, 1603-1630.

By Wallace Notestein. Harper. 302p.
\$5

In this work, a volume in the New American Nation Series edited by Profs. Henry S. Commager and Morris, the author has incorporated, as far as limitations of space and other editorial considerations would allow, a great amount of learning on late Elizabethan and early Stuart society.

It is an engagingly written social history of a generation and in it practically all phases of English life are touched. As Prof. Notestein remarks, it was an age of transition on all fronts, and the people who lived at that time were trying to adapt ideas and habits of long standing to new ways of looking at things and new ways of getting those things done. Coke was commenting on Littleton, Hooker and Laud on church polity, to mention but two attempts of the period to maintain continuity with days gone by. The former proved happier in the event than the latter.

After a brief retrospect to bring England up to 1603, there is descrip-

s going up the
dless days of
and dragging
of the river's
rapids, they
try.

on of the gold
ique. Here he
ture. The min-
out their lives
they were car-
malnutrition,
qualor of the
n abandoned
himself plunged

He overcame
ical and men-
gle with the
d almost su-
le world, de-
and even the
d on tortoises,
snails. To his
eat his own

ould win his
lf off into the
Redfern and
as never seen

ful humility
nfided in my
l with spring
e to be pub-
everyone stiff."

H. DILLON

ON THE EVE
13-1630.

Harper. 302p.

in the New
edited by
r and Morris,
ted, as far as
other edito-
allow, a great
Elizabethan

written social
and in it prac-
English life are
ein remarks,
on all fronts,
at that time
as and habits
ways of look-
ys of getting
as comment-
and Laud on

but two at-
maintain com-
The former
ent than the

ect to bring
e is descrip-

tion of the characteristic qualities of the English people of that time. Then pass in review the nobility, the country gentry, the clergy, the yeomen and farm laborers, lawyers, physicians, businessmen, scholars, administrators, from the King to the churchwardens. The pageant closes with an account of the activities of the merchant adventurers. The work is based, to a considerable degree, on the *Calendars of State Papers Domestic*, the resources of the Public Record Office and the *Reports of the Historical Manuscripts Commission*. The author has also availed himself of many other types of material. He speaks a good word for the periodicals of local history. Diaries and plays have also been used.

Not till the period of reform in the 19th century would England be in such ferment again. Change was in the air in England at the beginning of the 17th century. Puritans were still impatiently "tarrying for the magistrate" and had not given up their hope of presbyterianizing the church in England. The more impatient of them were becoming Separatists. Some equally impatient Catholics attempted to blow up the Government.

The economy of the country was expanding at home and overseas. The sober, painstaking merchants of the cities and towns were not unfriendly to the even more sober and painstaking clerics who would not tolerate the remnants of ritual retained by Elizabeth and who looked askance at bishops, May poles, play actors and vanity in general. The great nobles, most of relatively recent creation with all the unpleasant mannerism of parvenus, bothered in many cases by bad consciences, were eager for office and money to uphold the state their position demanded.

The few great families that survived the Wars of the Roses and Tudor despotism did not behave much better, as the conduct of Frances Howard and her father and uncle, the earls of Northampton and Suffolk respectively, would indicate.

The poor were becoming poorer, at least temporarily, and the churchwardens bewailed the increasing numbers who had to be supported by the parish rates. England was manifesting those qualities which would establish her greatness as, in Newman's phrase, the "Tyre of the West" and which would give some basis to Napoleon's gibe about a nation of shopkeepers.

These are but some of the considerations that arise from a reading of Prof. Notestein's book. With a number of them, or with their emphasis, the author might not agree. His interpretation of the facts he narrates, unless I misread him, might be described as

somewhat "Whig." With this caveat for the unwary, the book is recommended highly; it will satisfy both the general reader and the scholar.

VINCENT C. HOPKINS

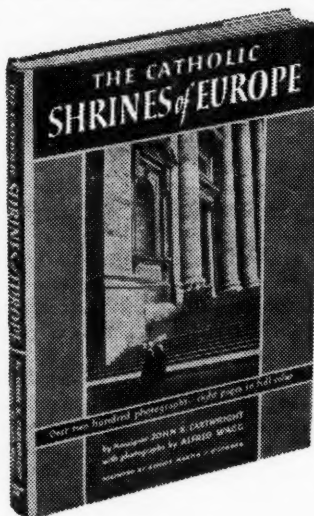
POLTROONS AND PATRIOTS: A Popular Account of the War of 1812

By Glenn Tucker. Bobbs-Merrill. 2 vols. 812p. \$10

Mr. Tucker, a newspaper man, has written his history with a good deal of the air of a war correspondent recording contemporary events. This has its

advantages and disadvantages. On the favorable side, it may be said that his attitude imparts life and zest to the episodes of a war which is apt to be treated without color in general histories of the United States. He really tells a good story. But the war-correspondent attitude is also responsible for what merits criticism.

A war correspondent sees only one side of the conflict. He is tied down to a certain position and has little opportunity to evaluate the whole intricate series of events which go into the making of a war. Only the objective historian can formulate the broader and truer, though perhaps less striking, nar-



JUST PUBLISHED!

**A treasured gift
for Easter . . .
a magnificent
possession for
years to come**

THE Catholic Shrines of Europe

**By MSGR. JOHN K. CARTWRIGHT
Photographs by ALFRED WAGG**

Foreword by Bishop Martin J. O'Connor

In this beautiful, unique book Europe's great Catholic shrines, the little-known and the world-familiar, are mirrored in all their inspiring beauty in 250 black-and-white photographs and eight pages in full color. Their history and meaning for the Christian world are faithfully and interestingly described by Monsignor Cartwright.

From the early fortified churches to such famous shrines as those of St. Francis of Assisi and Our Lady of Fatima, the whole development of the Catholic Church in Europe is lovingly depicted in words and pictures. The nations covered include: England, France, Ireland, Portugal, Germany, Austria, Belgium and Switzerland. Here are the glories of Vatican City, the French Gothic Cathedrals, all the splendid shrines. An inspirational book for pilgrim, tourist and all who would experience the beauty of faith as captured in superb photographs. *With a map of the shrines.* 7¼ x 9½. The book has the Imprimatur of Archbishop O'Boyle of Washington, D. C.

\$6.00 at all bookstores

McGRAW-HILL BOOK CO., Inc., New York 36



"Deserves to rank
with masterpieces
that have endured
for centuries*"

MEDITATIONS OF A BELIEVER

by MARCEL LÉGAUT

Reflections on the life of Christ and its meaning for our times. An inspiring work which has won recognition in postwar Europe as a modern Christian classic.

"Refreshing and welcome. . . The author of these meditations is . . . a scientist in the tradition of Pasteur, a dedicated, devout layman in the tradition of Ozanam. His spiritual reflections will be an inspiration to like-minded laymen in every country."

—JOHN J. WRIGHT,
Bishop of Worcester

"It radiates the essence of Catholic spiritual teaching and presents mystical realities in simple form. . . It may well make many an 'outside saint' aware that the Church has preserved the essential principles unchanged since apostolic days. Newman would approve of M. Légaud."—JOSEPH MCSORLEY, C. S. P.*

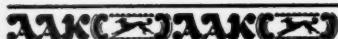
"Can it be that Marcel Légaud has written a wholly modern sequel to the *Imitation of Christ*? One may well think so. At any rate, *Meditations of a Believer* is a very moving, very dynamic book."

—GEORGE N. SHUSTER

Imprimatur

\$3.75 at all bookstores

ALFRED A. KNOPF, Publisher



A Catholic Book Service

Thorough search service for out-of-print books. Any subject or language. All current and new books supplied. Books, documents, MSS, translated. Wide range of languages.

C. F. PETELLE
Box 289 Maywood, Illinois

rative which is made possible by a thorough study of all the sources. Mr. Tucker falls far short of this type of research. His failure to look west of the Appalachians for materials is an example.

From the title and foreword, it would seem that the author sensed these shortcomings. In the former he has thought well to include the words "A Popular History." In the latter he says: "Personal detail and anecdote, such as form the core of this work, are rarely found in studied official documents." And he explains: "Therefore it is largely from newspapers and early diaries, memoirs and histories that I have collated the . . . facts on which this work is based."

With such a promise, it is encouraging to find listed in the index about threescore newspapers published during the war. It is evident, however, that the author had first-hand knowledge of only half a dozen of these and cites the others as quoted in the ones he used. Moreover, the *New York Post* and *Spectator* and the *London Times*, which are his favorites, were definitely anti-Administration. Critical reading of *Poltroons and Patriots* makes it evident that the poltroonery and uselessness of the war are what Mr. Tucker wants to stress.

Despite this fact and despite a number of historical slips which are not important to the story, the book, with its dramatic flair, will probably capture the attention of a wide range of readers.

R. N. HAMILTON

THE BORMANN LETTERS

With an introduction by H. R. Trevor-Roper. Weidenfeld and Nicolson. 200p. \$3.75

If anyone had suggested that the private letters of Martin Bormann, Hitler's closest collaborator during his last years, would reveal a touching and inspiring love story, he would have been advised to have his head examined. Yet that is what the correspondence between Bormann and his wife really amounts to.

This record of an idyllic marriage, set in the gloom of the Nazi *Götterdämmerung*, is all the more extraordinary because it involves correspondence between a husband and wife who had been married for fourteen years and who were the parents of nine children! The letters of Frau Bormann are classic examples of the traditional virtues of German women, revealing total devotion to husband and children, with intelligent as well as efficient fulfilment of all the duties of a wife and mother.

The tragedy of the German people in so much of their history is illustrated by this paradox. For Bormann's unique service and devotion to Hitler was partly based upon and nourished by his devotion to his family. Hitler was not only brilliantly served by Bormann in his work but, as Trevor-Roper demonstrates, his health and morale were sustained by Bormann.

Thus a pyramid of hate, mass murder and apocalyptic destruction was built on a foundation of loyalty and love. For Bormann was symbolic of thousands of other German civil servants and officers, whose virtues of loyalty, courage, love of work, and love of family were chained to the chariot of a mad leader and a diabolical system.

The German lack of balance, which often produces wisdom in small things but folly in great ones, is illustrated in the correspondence of Frau Bormann, where a sensitive and perceptive understanding of husband and children is combined with a blind faith in the fantastic theories and beliefs of the Nazi mythology.

Fortunately, however, for the future of Europe and the honor of the German people, there were other Germans who were not blind. Many of them were in the highest positions of German society. These German "traitors" were, of course, the special object of Bormann's persecution during the last terrible months of the Nazi regime, after the attempt on Hitler's life on July 20, 1944.

After Hitler's suicide and burial, which Bormann witnessed and carried out, he disappeared. There is only one witness who claims to have seen his corpse. Bormann's wife, a victim of cancer, survived his disappearance by only a year. She turned his letters over to a French-Swiss Nazi sympathizer, François Genoud, who arranged for their publication with the help of H. R. Trevor-Roper, the brilliant author of *The Last Days of Hitler*.

In view of the impressive and appealing character of these letters, which are far and away the most sympathetic of all Nazi testaments, was it wise to publish them at this time? In a long and interesting preface, Mr. Trevor-Roper tries to neutralize any possible damage, not only by revealing the key role of Bormann in prolonging the life of the Nazi regime, but also by showing that, though Bormann was unselfish in his devotion to Hitler, he was ruthless in his struggle for power within the group around Hitler.

Naturally there is a conflict between Mr. Trevor-Roper's interpretation of these letters in his preface and the sympathetic foreword of M. Genoud, a conflict which Trevor-Roper asks the

German people
ory is illustrated
ormann's unique
to Hitler was
d nourished by
nily. Hitler was
ed by Bormann
vor-Roper dem-
and morale were

ate, mass mur-
destruction was
of loyalty and
as symbolic of
erman civil ser-
those virtues of
of work, and
chained to the
er and a diabol-

balance, which
in small things
is illustrated in
Frau Bormann,
perceptive un-
d and children
ind faith in the
beliefs of the

er, for the future
nor of the Ger-
other Germans
Many of them
ositions of Ger-
erman "traitors"
pecial object of
during the last
e Nazi regime,
Hitler's life on

de and burial,
ssed and carried
here is only one
o have seen his
fe, a victim of
disappearance by
d his letters over
nazi sympathizer,
no arranged for
the help of H. R.
lliant author of
ler.

ressive and ap-
these letters,
y the most sym-
staments, was it
at this time? In
g preface, Mr.
neutralize any
nly by revealing
an in prolonging
ime, but also by
a Bormann was
on to Hitler, he
uggle for power
d Hitler.

conflict between
interpretation of
preface and the
of M. Genoud,
r-Roper asks the

Notices

12 cents per word
Payment with order

ALTAR BOY RESPONSES on phonograph record—Two or more \$1.00 each, post-paid. GRIFFIN, 478 E. French Place, San Antonio, Texas.

"CARDINAL" INCENSE Digne Adimplere Finem (Ask your dealer for it).

IRISH BOOKS. Belleek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

IRISH CHURCH LINENS: Outstanding values and qualities. Plexiglass Pall Foundations—5½", 6", 6½" and 7"—\$1.00. Silk embroidery Floss. Ecclesiastical transfer patterns. Linen Girdle Crochet Thread. Free Samples. Mary Moore, Importer. Box 394 M, Davenport, Iowa.

JESUIT HOME MISSION. My Hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

LIBRARIAN. Man, 39, married. Good background administration, including budgeting and personnel; acquisitions; cataloging, BA, BLS, MA (Ed). Wants acquisitions, assistantship or headship in junior college, college, or university library. Write: Librarian, 1051 South Downing Street, Denver 10, Colorado.

MEXICAN CHILDREN in drought area need clothing, especially shoes and layettes. Father F. Schmidt, Georgetown, Texas.

MISSIONARY PRIEST struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

ORANGES, GRAPEFRUIT, uncolored, juicy, individually selected, FOB Groves \$3.50 bushel; GIFT SHIPMENTS (throughout USA, Canada); satisfaction guaranteed; RIOLEMCA, PALATKA, FLORIDA.

YOU'LL LIKE this Quarterly, keeping you in contact with mission matters and with Rome, the heart of the world. Simply write for a free sample. THE PYLON, 10 Via Boncompagni, Rome, Italy.

reader to decide. This reviewer must confess that, on the basis of these letters alone, Trevor-Roper is wrong and Genoud is right. Nevertheless, Trevor-Roper made a contribution to an understanding of the mysteries of the human heart by cooperating in their publication.

There is only one consolation in the tragic impression of worse-than-wasted human virtues which the letters produce, for there is an epilog to the story, which Trevor-Roper mentions in passing. Of Bormann's nine children, all brought up in so fanatical a Nazi faith that their father warned them against the Christian spirit of Christmas, seven have become converts to the Catholic faith, and the eldest son is studying for the priesthood. Thus the misguided idealism of the parents finally found a true channel through their children. These children must feel a heavy burden of sorrow and anxiety for their parents, but one can hope that at least in the case of their mother, who left the children in charge of a priest, their prayers will be answered. CHRISTOPHER EMMET

A WORLD OF LOVE

By Elizabeth Bowen. Knopf. 244p. \$3.50

When this story opens on a sultry day in June unusually dry for Ireland, the mood is set for the oppressiveness which overhangs the brief space of time encompassed by the book. The disturbing, almost threatening quality of certain summer days carries over into the relationships and interplays of a strangely assorted group living on a run-down Irish estate.

Twenty-year-old Jane is the catalyst; her finding of a bundle of old love letters has far-reaching consequences in the highly charged atmosphere in which she lives. The letters had been written by Guy, a cousin of hers who had died in World War I. Antonia, another cousin and owner of Montefort, had arranged the marriage of Guy's unlikely fiancée, Lilia, to Fred, a bar-sinister cousin, by promising him the farming of Montefort. Jane and 12-year-old Maud were the children of Fred and Lilia.

When Jane's rummaging in the attic produced the letters, she fell in love with the shadowy, unknown writer. The effects of her discovery upon the other members of the household were subtle and varied. It is in just such a setting that Elizabeth Bowen's genius for perceiving several layers beneath the surface of human beings find adequate expression in her careful and precise prose.

Her characters are masterfully

HARPER BOOKS for Catholic Book Week

Good Shepherd's Fold

By ANNE CAWLEY BOARDMAN

Author of
Such Love is Seldom

The inspiring life story of St. Mary Euphrasia, foundress of the Sisters of the Good Shepherd, and of the important work being done in this country by the Order in caring for wayward girls.

"Here we have the story of a great holy woman. . . . The reader will close this volume with the thought that he has been associated with a great saint."
—SAMUEL CARDINAL STRITCH, *Archbishop of Chicago*. With 16 pages of photographs. Imprimatur. \$3.50

The Book OF THE Poor in Spirit

Anonymous. Translated, with an introduction: *A GUIDE TO RHINE-LAND MYSTICISM*, by C. F. KELLEY. From the 14th century Age of Faith comes this classic of the inner life which applies the first Beatitude to man's whole spiritual life. The book is divided into convenient sections for daily devotions. Imprimatur. \$3.50

At your bookseller
HARPER & BROTHERS
New York 16, N. Y.

Federal Aid again before Congress

Every American citizen should inform himself about the bills being proposed to provide Federal aid to the nation's public schools. AMERICA for February 19, 26 and this week has carried explanatory comments on these bills.

The proposed legislation deals with Federal help for public school construction, not current expenditures or "auxiliary services." But the situation is fluid and may change. To acquaint yourself with the background issues, which may again become foreground issues, we recommend

FEDERAL AID TO EDUCATION

by Robert C. Hartnett, S.J.

About the rights of children attending nonpublic schools—a subject which is bound to flare up from time to time in Congress. Every Catholic should be well versed in this vital subject affecting our schools and our children.

THE RIGHT TO EDUCATE

edited by Robert C. Hartnett, S.J.

A symposium which contains reports from other countries permitting the use of public funds for parochial school education to protect religious freedom.

THE STATE AND RELIGIOUS EDUCATION

by Robert C. Hartnett, S.J. and Anthony Bouscaren

a clear-cut picture of key events in the private-public controversy.

- the Supreme Court decisions in the McCollum and Zorach cases
- a penetrating study of the background of these decisions
- the effect they've had
- why and how changes were made in these decisions

There's also a section dealing with the opportunities Catholic schools have for improving relations with their local communities.

One section is devoted to the California School Tax Referendum, which is still a controverted issue.

Single copies 25¢. Discounts: 10 to 49 copies—10%;
50 to 99 copies—20%; 100 or more copies—30%.

THE AMERICA PRESS 70 East 45th Street New York 17, N. Y.

Please send me the following

NO. OF COPIES

.... Federal Aid to Education—25¢

.... The Right to Educate—25¢

.... The State And Religious Education—25¢

☐ Payment enclosed

☐ Bill me later

(Payment must accompany order for \$1.00 or less)

NAME

STREET

CITY ZONE STATE

drawn: lovely young Jane in her beautiful and bewildering immaturity; despairing Antonia, confused in her ruthlessness; Lilia, living in unrecognized resentment and the murky shadows of an indistinct dream; clod-like Fred, silent, hard-working, but not insensitive to the forces playing around him; Bible-thumping Maud, with her fondness for scriptural maledictions and her colloquies with her invisible companion, Gay David.

This will not be the greatest of Elizabeth Bowen's works; but even in its slightness it demonstrates how effectively a disciplined artist can hold sway over the nerves and sensibilities of her readers.

MARY STACK McNIFF

R. W. DALY is associate professor of English history and government at the U. S. Naval Academy, Annapolis, Md.

RICHARD H. DILLON is on the staff of the *Library Journal* and the *San Francisco Chronicle*.

CHRISTOPHER EMMETT has specialized in the study of German affairs.

REV. R. N. HAMILTON, S.J., is professor and director of the Department of History at Marquette University.

REV. VINCENT C. HOPKINS, S.J., teaches history at Fordham University.

THE WORD

And He was transfigured in their presence, His face shining like the sun, and His garments becoming white as snow (Matt. 17:2; Gospel for Second Sunday in Lent).

The Transfiguration would seem to be one of those events in the life of our divine Saviour with which we are all perfectly familiar and about which we are all uncommonly vague. Our good Lord called to Him the three frankly favored disciples, Peter, James and John, and led them into the remote quiet of a mountainside. While they tarried in this solitude Christ performed something or allowed something or—well, He was *transfigured* before the apostolic trio. After Peter had uttered a cry about "how good" it was "to be here," and suggested that they "set up tents" for our Lord, Moses and Elias (who had appeared)

g Jane in her beau-
ing immaturity; de-
confused in her
living in unrecog-
and the murky
stinct dream; clod-
hard-working, but
the forces playing
e-thumping Maud,
for scriptural male-
colloquies with her
n, Gay David.

be the greatest of
works; but even in
monstrates how ef-
fined artist can hold
ves and sensibilities

STACK McNiff

associate profes-
ish history and
t the U. S. Naval
anapolis, Md.

ILLON is on the
Library Journal
Francisco Chron-

MMETT has spe-
ne study of Ger-

MILTON, S.J., is
d director of the
of History at
niversity.

C. HOPKINS, S.J.,
ory at Fordham

WORD

ansfigured in their
ce shining like the
ents becoming white
7:2; Gospel for Sec-
ent).

on would seem to be
sts in the life of our
th which we are all
and about which we
ly vague. Our good
m the three frankly
Peter, James and
em into the remote
ainside. While they
solitude Christ per-
g or allowed some-
le was transfigured
olic trio. After Peter
y about "how good
ere," and suggested
ents" for our Lord
who had appeared

the incident terminated, and our Lord and the three returned to the other nine disciples.

Upon the briefest sort of reflection we naturally begin to wonder: what really happened on that mountain? Why was Peter's shout, earnest as it surely must have been, yet somehow inept? What is the meaning of this unique affair?

What the three disciples were permitted to glimpse on Mount Thabor was the blinding glory of the divinity of Christ. We cannot too frequently return in our thought to the central, most essential truth about our Lord, namely, that he was both actually man and actually God. *Perfectus Deus, perfectus homo*, declares the very ancient Athanasian Symbol or Profession of Faith: *He is God, begotten of the substance of the Father before all ages; and He is man, born in the course of time of the substance of His Mother.*

Now man is a heartily material thing, and so can be seen with these serviceable eyes of ours. But God is pure spirit, and as soon as we talk at all of seeing God, at least in this life, we find ourselves afloat and drifting on a choppy, treacherous ocean of metaphor.

We cannot see God in the most ordinary sense for somewhat the same reason that we cannot see in the dark: the trick is beyond us; it simply exceeds the capabilities of our power of sight. In the glorified body—that is, in the splendid, sparkling condition in which you and I, kind reader, shall (please God) be one day hugely amused at all this former halting, bumbling theorizing of ours—in the glorified body our perceptive faculties will be transformed and elevated to such a degree that we will see God. Face to face. So joyously, so lovingly.

For the present, however, we do not see God, we do not lay eyes on the infinite Divinity. But something like that is exactly what happened to the three sleepy ex-fishermen who, on that mountainside, were out of their element in more ways than one. Peter, James and John, with the same eyes which daily saw the humanity of Christ, now, for a little moment, saw the blazing, incandescent divinity of Christ. These three men, in a sense, saw God. No wonder honest Peter could not contain himself: he was in heaven. No wonder our Lord made no answer: the delicious visit of palpable, unglorified humanity to visible Divinity was necessarily and sadly temporary.

Perhaps the most instructive small facet of the Transfiguration was that very fact of Christ's silence to Peter's proposal that they all just settle down

there on Thabor and simply maintain the gorgeous *status quo*. Heaven is for later, not for now. There are tasks to perform, burdens to be borne, sweat to be sweated, battles to be fought and even wounds to be suffered and debts to be paid before the ecstatic, everlasting pay-off.

Easter comes after Lent. We will look upon God beautiful a little later. Now we must toil for our God in that dark which is light enough.

VINCENT P. MCCORRY, S.J.

THEATRE

BAMBOO CROSS, performed by a capable cast assembled by the Blackfriars' Guild at Blackfriars' Theatre, is a story of the persecution of Christians in Red China. The leading char-

acters are two Maryknoll Sisters, isolated by the Reds in a tiny convent, and a trusted young convert who betrays them. It is a story that has been lived a thousand times over, as even casual readers of the daily press must know, in Catholic and Protestant missions since the crimson tide swept over China. It is a story, too, that has been lived in hospitals and schools, as well as in the offices of businessmen whose faith is only nominal.

While Theophane Lee might easily produce documents proving that his play follows a literal transcript of life, his craftsmanship is not invulnerable to criticism. There are times when his lean lines, notably in Mark Chu's change of heart in the final scene, fail to make his intention clear. His frugality with words, however, keeps his play taut and void of distractions. The attention of the audience is never permitted to wander from the central conflict of the gospel of love with the propaganda of hate. While Mr.

AMERICA'S ASSOCIATES

THE AMERICA PRESS • 70 EAST 45TH ST. • NEW YORK 17, N. Y.

Please enrol renew me as an Associate for 1 year.

☐ Cooperating, \$10; ☐ Sustaining, \$25 or more; ☐ Charter, \$100 or more
..... Check attached Bill me

(Please make checks payable to AMERICA'S ASSOCIATES)

NAME

ADDRESS

AMERICA'S ASSOCIATES receive *America*, National Catholic Weekly Review. \$7 of your membership pays for a one-year subscription now, or a one-year extension if you are already a subscriber. The balance will be used to improve our editorial facilities, a report of which will be sent to you from time to time.

High School and College Graduates
with little or no Latin

The Priests Of The Sacred Heart

Invite you to join their ranks
as a Priest or Brother

High School Graduates thinking of the Priesthood
Send the Blank below to:
Dehon Seminary of the Sacred Heart,
Hilltop, Great Barrington, Mass.

8th Graders write:
Divine Heart Seminary
Donaldson, Indiana

Brother Candidates write:
Sacred Heart Mission
House
Sainte Marie, Illinois

In Canada write:
Sacred Heart Seminary
Bellevue, Ontario



Please send your vocational booklet to:

Name

Street or R.R. (A)

City Zone State

Age Years of Schooling (or Grade)

Lee might profitably have been less reticent at some points, his concise writing omits nothing essential. His scenes, packed with emotion, are disciplined to conform to dramatic logic. Even the melodramatic final scene seems as inevitable as the conclusion of a syllogism.

Jenne Griffin and Jean McHenry, as the beleaguered nuns, are as authentic as if borrowed from a convent. John Lee is convincing as the wavering convert, and Myriame Kolon is appealing as a convert who remains steadfast in faith. Juan Velasquez is humorously slinky as an informer, and Ching-Ming Chin is persuasively brutal as a commissar. Tanya Chin is refreshing in the role of a school-age Christian.

Paced by Dennis Gurney's naturalistic direction, in Floyd Allan's austere setting, *Bamboo Cross* is a report on China that makes impressive drama.

THE IMMORTAL HUSBAND. The managers of Theatre de Lys, who not so long ago came up with some interesting experiments, seem to be groping for a play comparable with *End As a Man*. Their luck, so far this season, has not been phenomenally good. Their latest venture, the Aurora-Tithonus myth in modern dress, was unfortunately not a reversal of their recent form.

Aurora, in the old Greek myth, fell in love with Tithonus, married him and made him immortal, but neglected to give him eternal youth. The present story begins in 1854 and ends a hundred years later, when Tithonus has become a withered, helpless carcass. Aurora, with a fickleness rather common among the Greek divinities, abandons him and runs off with a younger lover.

James Merrill, the author, seems to think he has the wistfulness of Chekhov combined with the sardonic humor of James Branch Cabell. In his Chekhov

phase he writes one beguiling scene which consists of two middle-aged people exchanging small talk. It would be nice if the delectable scene had some discernible connection with the play.

When the author dons the mantle of Cabell, the result is less fortunate. There is an amoral humor in Cabell's writing that can make one mistake a toadstool for a violet. Mr. Merrill, perhaps to his credit, has no flair for gilding ancient sins with an auriferous sheen. His Aurora-Tithonus story just isn't amusing.

THEOPHILUS LEWIS

FILMS

WHITE FEATHER is a well-made Indians-vs.-white men Western in the *Broken Arrow* tradition. The story, which is supposedly based on fact, concerns negotiations (finally successful) to bring about a treaty of peace between the Cheyennes and the United States Government. Ranged on the side of the Government are a nice young civilian surveyor (Robert Wagner) and the well-disposed Army commandant at Fort Laramie (John Lund). The Indians are represented (inevitably) by a wise old chief (Eduard Franz) and by a couple of hot-headed young braves (Jeffrey Hunter, Hugh O'Brian).

For a pleasant change, the film is careful to make its Indian lore look authentic and even equips the blue-eyed actors playing Indians with brown contact lenses. And the climax, in which the two young braves challenge the whole Army detachment to combat in the hope of goading their armed but peacefully disposed fellow tribesmen into breaking the treaty, is something new and unusually interest-

ing for a Western. The whole is beautifully staged in Color and Cinema-Scope by director Robert Webb.

Though the Indian heroine (Debra Paget) smacks more of Hollywood than of a reservation, and the script leaves a few subplots hanging in mid-air, the picture is a more than ordinarily good bet for the entire family. (20th Century-Fox)

THE FAR COUNTRY is a cruder and more stereotyped outdoor epic for the family. It is about the fight for law and order in the Alaska gold-rush territory, which is ruled by a peculiarly versatile and tough-minded crook (John McIntire) and his gang of hired gunmen. More specifically, it is about a capable but strictly non-altruistic cattleman (James Stewart), who takes most of the picture's running time and a lot of violent demonstrations before he learns the fact that no man is an island.

The film has a good cast: Walter Brennan, Jay C. Flippen, Henry Morgan, as well as good-bad girl Ruth Roman and tomboyish heroine Corinne Calvet in a startling departure from type-casting. It has also handsome Technicolor scenery and the requisite amount of action. It has very little, however, in the way of originality or distinction.

(Universal-International)

THREE FOR THE SHOW is a particularly unfortunate combination: a well-staged and talent-heavy Technicolor and CinemaScope musical with a very distastefully handled theme. The talent includes the indestructible Betty Grable, the ingratiating comedian Jack Lemmon and that dance-team par excellence, the Champions. The production numbers are built around a collection of hit tunes of varying degrees of antiquity. Barring some suggestiveness, these numbers are unusually fresh and imaginatively handled.

For plot the picture turns to our old friend Enoch Arden: Betty Grable finds herself married to both members of a theatrical partnership when, following her marriage to Gower Champion, husband number one (Lemmon) turns up from his reported grave in Korea. No doubt there are a number of ways this situation can be handled acceptably, perhaps even in a comic vein. The movie in question did not find the formula. It succeeds instead in seeming morally outrageous and singlemindedly intent on squeezing the last risqué bedroom innuendo out of the material. As a consequence it is pretty painful where it was meant to be funny.

(Columbia)

MOIRA WALSH

If Christ

Made

Occasional

Cards . . .

Yes, If He did . . . they would be obviously Christian, like those the monks of Conception Abbey make to show how Christ shares our joys and sorrows . . . in a special, beautiful assortment called the

BIG SAMPLER

40 different designs, with envelopes.
Deckle-edged paper. French fold.

Designs are for births, baptisms, birthdays, graduations, weddings, ordinations, religious life, Mass offerings, spiritual bouquets, get well, special days

\$2.50

CONCEPTION ABBEY PRESS

Box B-40, Conception, Mo.

Or, ask your local dealer.

ture turns to our
arden: Betty Grable
d to both members
nership when, for-
to Gower Cham-
er one (Lemmon)
reported grave in
ere are a number
on can be handled
even in a comic
question did not
succeeds instead
y outrageous and
ent on squeezing
oom innuendo out
a consequence it
ere it was meant
(Columbia)
MOIRA WALSH

Catholic women's colleges

EDITOR: I have just finished reading your spring-term education issue (Jan. 29) and I am writing to raise a question: whether the Catholic liberal-arts college for women? What kind of education is being given to Catholic young women?

Paging through your magazine, I could not but notice the ads submitted by the various colleges and universities. What struck me most was the impression I received from these ads that Catholic liberal-arts colleges for women are in the business of education merely to prepare young women for their roles in the business or scientific worlds. . . .

I have always been taught that a college which skews its curriculum too heavily toward professional education for women is in the long run "short-changing" women students by producing what-be men rather than womanly women. I do not propose that liberal-arts colleges for women assume the role of finishing schools. On the contrary, the more education in the liberal arts a woman receives, the better woman she is. But the education should have behind it a strong philosophy regarding the nature of woman and the role she is to play in the family, the Church and her community.

I attend a school which has as its aim

. . . to offer the young woman a program of education designed to preserve and strengthen the characteristic qualities she has received from God—to develop spiritual, intellectual, moral, social and physical potentialities; and to prepare her for her distinctive role in the Church, the home and civil society.

Probably most other Catholic colleges for women have the same philosophy, but they don't always profess it openly. Isn't there a real danger of their imitating practices worthy of a secular institution but not of a Catholic women's college?

JUDITH ANN CURRAN

San Antonio, Texas

Students for Democratic Action

EDITOR: In the article "Soviet caricature of U. S. Colleges," by Rev. Maurice F. Meyers, S.J. (AM. 1/29), there is the statement: "The author [a Communist newspaperman], however, looks with approval on Students for Democratic Action. . . ."

As a former student of Fr. Meyers I am sure that he did not mean to imply that because the "author . . . looks with approval on SDA," SDA is in any way sympathetic to communism. But to prevent the unknow-

CORRESPONDENCE

ing from making this inference, a brief description of SDA seems necessary.

SDA, the student wing of Americans for Democratic Action, is a militant liberal, anti-Communist group. Its opposition to both communism and fascism is unqualified. Indicative of the support for SDA among American liberals, Walter Reuther, president of the CIO, has stated that "SDA is richly fitted for the vision and energy required to face up to the most compelling challenge of our times." Communists are specifically excluded from membership in SDA.

JOHN V. DELANEY

Bronx, N. Y.

Catholics and Jews

EDITOR: The Feature "X" by Sarah Bywater (2/5) in which she discusses the hostile attitude of some "intelligent, well-read Catholics" toward Jews was rather interesting, but all news to me. I would like to consider myself a well-read Catholic and I am a college graduate. But I have never run into the things that Miss Bywater has.

At the moment I can't disprove her thesis, but I wish she had talked less in generalities and stated just how wide or limited her experience in this matter was and mentioned some concrete examples, or at least "types" based on a fairly wide personal experience. Then perhaps I would be better able to judge her case.

THOMAS D. SULLIVAN

Milwaukee, Wis.

EDITOR: I think you are to be commended for the publication of Sara Bywater's excellent Feature "X" on anti-Semitism among Catholics. This is a blind spot in the thinking of so many of us. . . . Such feelings are based on intolerance and suspicion, but we can rationalize them superbly and impute fine and spiritual motives to our attitudes. In the end, we do nothing but prove how un-Christian we really can be.

MARJORIE ANTHONY

Washington, D. C.

Bouquet

EDITOR: As chairman of the 1955 conference of Jesuit schools of social work, I have been instructed in our Chicago meeting of Jan. 29 to express to you and your staff our gratitude for "Social workers needed" in "Current Comment" of AMERICA, Jan. 15. This

expression of thanks comes from the schools of social work of Boston College, Fordham, Loyola of Chicago and St. Louis University.

We appreciate the contribution of AMERICA in advertising the need for trained social workers, for skilled apostles of Christian charity. As you very accurately indicated, the supply is alarmingly low, and the number of candidates for schools of social work has been decreasing in the last few years.

(REV.) FELIX P. BIESTEK, S.J.
Chicago, Ill.

Call for reappraisal

Editor: Donald Thorman's article, "Anti-Communist record of the Catholic press" (AM. 2/5), should prove to be an excellent opening for some basic discussion on the editorial direction of the Catholic press in this country.

It touches upon a sensitive, if weak, spot: the lack of integration between what we believe and what we so often use to fill our columns. In the case of the Communist issue, which Mr. Thorman's survey covers, it can be seen that there is ample room for improvement in our coverage of both negative and positive answers to communism. If we have not fully succeeded in doing justice to this issue, for which we have been so often praised, what of other areas?

What the problem comes down to is the need for Catholic editors to sharpen their sense of what is most relevant to a solution of the present crises on all levels of our society. Our problem is not merely one of increasing the volume of words from our typewriters, but of using our present expenditure of effort more wisely and more tellingly.

Failure to treat adequately such an important problem as communism (it is not enough merely to yell "Fire!") is an important omission that reflects inadequate study of the roots of communism and of our own roots from which we will discover the appropriate response to communism in our day. Perhaps we have been distracted by an excessive concern for technical improvement. I don't know. But I do hope that Mr. Thorman's call for a conscientious reappraisal finds a high place on the agenda of future conventions of Catholic editors and publishers.

DENNIS HOWARD

Union City, N. J.

comes from the
of Boston Col-
of Chicago and

contribution of
g the need for
s, for skilled
charity. As you
ed, the supply
the number of
of social work
n the last few

BIESTEK, S.J.

orman's article,
d of the Cath-
should prove
ning for some
editorial direc-
ss in this coun-

sitive, if weak,
ration between
that we so often
In the case of
which Mr.
ers, it can be
e room for im-
erage of both
swers to com-
not fully suc-
to this issue,
een so often
areas?

comes down to
olic editors to
what is most
of the present
r society. Our
one of increas-
ords from our
g our present
ore wisely and

quately such an
ommunism (it
o yell "Fire!")
n that reflects
roots of com-
vn roots from
the appropri-
unism in our
een distracted
for technical
ow. But I do
n's call for a
l finds a high
future conven-
s and publish-
NIS HOWARD